

॥ ॐ नमः ॥

RIG VEDA

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A Purana in Sanskrit

with English Translation and Commentary



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RIG VEDA

(Volume IX)

ऋग्वेद

नवमो भागः

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Volume IX

[Book VIII, Hymns 40–103]

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नवमो भागः

[अष्टमं मण्डलम्, सूक्तानि 41–103]

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ऋग्वेद संहिता

RGVEDA SAMHITĀ

ऋग्वेद संहिता

अष्टमं मण्डलम्

(४१) एकचत्वारिंशं सूक्तम्

(१-१०) दशचम्याम्य सूक्तस्य काण्वो नाभाक ऋषिः । वरुणो देवता । महापङ्क्तिः ॥

अस्मा ऊ पु प्रभृतये वरुणाय मरुद्भ्योऽर्चा विदुष्ट्रेभ्यः ।
यो धीना मानुषाणां पृश्नो गा इव रक्षति नभन्तामन्यके समे ॥१॥
तम् पु समना गिरा पितृणां च मन्मभिः ।
नाभाकस्य प्रशस्तिभिर्यः सिन्धूनामुपोदये सप्तस्वसा स मध्यमो नभन्तामन्यके समे ॥२॥
स क्षपः परि पश्वजे न्युस्त्रो मायया दधे स विश्वं परि दर्शतः ।
तस्य वेनीरनु व्रतमुपस्तिस्त्रो अवर्धयन्नभन्तामन्यके समे ॥३॥

41

Asmā ū śbū prābhūtaye varuṇaya marúdbhyó 'reā vi-
dūṣṭarebhyāḥ | yó dhītā mānushāṇām paśvó gā iva rā-
kshati nābhantām anyaké same || 1 || tām ū śhú samanā
girá pitṛiṇām ca māmabhīḥ | nābhākāsya prāśastibhir yāḥ
sīndhūnāṃ ūpodayé saptásvasā sá madhyamó nābhantām
anyaké same || 2 || sá kshāpaḥ pári shasvaje ny ūsró mā-
yáyā dadhe sá víśvam pári darśatāḥ | tāsya vénīr ānu vra-
tām ushás tísro avardhayan nābhantām anyaké same || 3 ||

RGVEDA SAMHITĀ

BOOK EIGHT

Hymn-41

May you offer priase to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish. 1

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despiser too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish. 2

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at thrde times a day (morning, noon, and evening). May all our adversities vanish. 3

यः ककुभो निधारयः पृथिव्यामधि दर्शनः ।

स माता पुर्व्यं पदं तद्वरुणस्य सप्त्यं स हि गोपा इवेर्यो नभन्तामन्यके समे ॥४॥

यो धर्ता भुवनानां य उस्ताणामपीच्यात् वेद नामानि गुह्या ।

स कविः काव्या पुरु रूपं द्यौर्विव पुष्यति नभन्तामन्यके समे ॥५॥

yāḥ kakúbho nidhārayāḥ pṛthivyām ādhi darśatāḥ | śā
mātā pūrvyām padām tād varuṇasya śāptyam śā hi gopā
ivéryo nābhantām anyaké same || 4 || yó dhartā bhūvanā-
nām yā usrāṇām apīcya veda nāmāni gūhyā | śā kavī ká-
vyā purú rūpām dyaúr iva pushyati nābhantām anyaké
same || 5 || 26 ||

॥६॥ यस्मिन्विश्वानि काव्या चक्रे नाभिरिव श्रिता

त्रितं जृती संपर्यत व्रजे गावो न संयुजे युजे अश्वौ अयुक्षत नभन्तामन्यके समे ॥६॥

य आम्बत्क आश्रये विश्वा ज्ञानान्वेषाम् ।

परि धामानि मर्षशद्वरुणस्य पुरो गये विश्वे देवा अनु व्रतं नभन्तामन्यके समे ॥७॥

स समुद्रो अपीच्यस्तुरो द्यामिव रोहति नि यदासु यजुर्दधे ।

स माया अचिना पदान्तरुणात्ताकमारुहन्नभन्तामन्यके समे ॥८॥

yāsmiṇ viśvāni kāvyā cakré nābhīr iva śritā | tritām
jūti saparyata vrajé gāvo ná samyúje yujé āśvān ayukshata
nābhantām anyaké same || 6 || yā āsv ātka āśāye viśvā jā-
tāny eshām | pári dhāmāni mārṣaśad varuṇasya puró gāye
viśve devā ānu vratām nābhantām anyaké same || 7 || śā
samudró apīcyaś turó dyām iva rohati ní yād āsu yājur
dadhé | śā māyā arcīnā padāstriṇān nākam āruban nābhan-
tām anyaké same || 8 ||

He is visible above the earth and sustains the quarters of the horizon. He measures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8

यस्य श्वेता विचक्षणा तिस्रो भूर्मीरधिक्षितः ।
 त्रिस्तंगाणि पप्रतुर्वरुणस्य ध्रुवं सद्ः स समानामिरज्यति नभन्तामन्यके समे ॥९॥
 यः श्वेतां अधिनिर्णिजश्चेक कृष्णो अनु व्रता ।
 स धामं पृथ्वी ममे यः स्कम्भेन वि रोदसी अजो न द्यामधारयन्नभन्तामन्यके समे ॥१०॥

yásya śvetā vicakṣhaṇā tisró bhū-
 mīr adhikṣhitāḥ | trīr úttarāṇi paprātur vāruṇasya dhruvām
 sādah śá saptānām irajyati nábhantām anyaké same || 9 ||
 yáḥ śvetān ādhinirñijaṣ cakré kṛiṣṇān ānu vratā | śi dhāma
 pūrvyām mame yá skambhēna ví ródasī ajó ná dyām
 ádhārayan nábhantām anyaké same || 10 || 27 ||

(४२) द्वित्रिवागिंशं सूक्तम्

(१-६) पृथ्व्यामन्य मृतस्य काण्वो नामाक आत्रेयोऽर्चनाना वा ऋषिः । (१-३) प्रथमपृथ्व्या

वरुणः । (४-६) द्वितीयपृथ्व्या चाश्विनो देवताः । (१-३) प्रथमपृथ्व्या त्रिपुषः ।

(४-६) द्वितीयपृथ्व्या चानुपुष उन्मसी ॥

॥२८॥

अस्तभ्नाद्व्यामसुरो विश्वेवेदा अमिमीत वरिमाणं पृथिव्याः ।
 आसीद्विद्विश्वा भुवनानि सम्राड् विश्वेत्तानि वरुणस्य व्रतानि ॥१॥
 एवा वन्दस्व वरुणं बृहन्तै नमस्या धीरममृतस्य गोपाम् ।
 स नः शर्म त्रिवरेत्थं वि यंसत्पातं नो द्यावापृथिवी उपस्थे ॥२॥

42.

Āstabhnād dyām ásuro viśvávedā ámiunīta varimāṇam
 prithivyāḥ | ásidad vísvā bhúvanāni samráḍ viśvét táni vá-
 ruṇasya vratāni || 1 || evā vandasva vāruṇam bṛihántam na-
 masyá dhīram amṛtasya gopām | śá naḥ śarma trivárū-
 tham ví yaṁsat pātām no dyāvāprithivī upásthe || 2 ||

His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. 9

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. 10

42

The powerful venerable Lord, the possessor of all wealth, has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. 1

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. 2

इमां वियं शिश्रमाणस्य देव कतुं दक्षं वरुणं सं शिश्राधि ।
 ययाति विश्वा दुग्ता तरेम सुतर्माणमधि नावं रूहेम ॥३॥
 आ वां ग्रावाणो अश्विना धीभिर्विप्रो अनुच्यवुः ।
 नासत्या सोमपीतये नभन्तामन्यके समे ॥४॥
 यथा वामत्रिगश्विना गीभिर्विप्रो अजोहवीत् ।
 नासत्या सोमपीतये नभन्तामन्यके समे ॥५॥
 एवा वामह ऊतये यथाहुवन्त मेधिराः ।
 नासत्या सोमपीतये नभन्तामन्यके समे ॥६॥

imām

dhīyaṃ śikṣamāṇasya deva krātum dākṣhaṃ varuṇa sām
 śiṣādhi | yāyāti viśvā duritā tāreṃa sutārmāṇam ādhi nā-
 vaṃ ruheṃa ॥ 3 ॥ ā vāṃ grāvaṇo aśvinā dhībhir vīprā
 acucyavuh | nāsatyā sōmapīṭaye nābhantām anyaké same
 ॥ 4 ॥ yāthā vām ātrir aśvinā girbhīr vīpro ajohavit | nā-
 satyā sōmapīṭaye nābhantām anyaké same ॥ 5 ॥ evā vām
 ahva ūtāye yāthāhuvanta médhirāḥ | nāsatyā sōmapīṭaye
 nābhantām anyaké same ॥ 6 ॥ २६

[अथ षष्ठाऽनुवाकः ॥]

(६३) विचित्राग्निं सूतस्य

(१-३३) अयमिन्द्रादयस्यास्य सूतस्याद्विप्रो विप्रः क्रपिः । अग्निदेवता । गायत्री छन्दः ॥

॥३५॥ इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः । गिरः स्तोमास ईरते ॥१॥
 अस्मै ते प्रतिहृत्यते जातवेदो विचर्षणे । अग्ने जनामि सुष्टुतिम् ॥२॥
 आगेका इव घेदह तिग्मा अग्ने तव त्विषः । दुद्विर्वनानि वप्सति ॥३॥

43.

Imé viprasya vedhāso 'gnér āstritayajvanah | gīra stō-
 masa irate ॥ 1 ॥ āsmai te pratihāryate jātavedo vicarshaṇe |
 āgne jānāmi sushṭutīm ॥ 2 ॥ āroka iva ghéd āha tigma āgne
 tāva tvīshaḥ | dadbhīr vānāni bapsati ॥ 3 ॥

O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

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These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. 1

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3

हरयो धूमकेतवो वातजुता उप द्यवि । यतन्ते वृथगमयः ॥४॥
एते त्वे वृथगमय इद्धासः समदक्षत । उपमामिव केतवः ॥५॥

hārayo dhūmā-
ketavo vātajūtā ūpa dyāvi | yātante vṛithag agnāyah ॥ 4 ॥
etē tyē vṛithag agnāya iddhāsaḥ sām ādrikshata | ushāsām
iva ketāvah ॥ 5 ॥ २१ ॥

॥३७॥ कृष्णा रजांसि पत्सुतः प्रयाणे जातवेदसः । अग्निर्यद्रोधति क्षमि ॥६॥
धांसि कृष्णान ओषधीर्वप्सदुग्निर्न वायति । पुनर्यन्तरुणार्षि ॥७॥
जिह्वाभिरह नन्नमदुर्चिषा जङ्गणाभवन् । अग्निर्येनेषु रोचते ॥८॥
अप्स्वग्ने सधिष्टव सोषधीरनु रुध्यसे । गर्भे सञ्जायसे पुनः ॥९॥
उदग्ने तव तद्धतादुर्ची रोचत आहुतम् । निसानं जुहोः सुखे ॥१०॥

krishṇā rājaṁsi patsutāḥ prayāṇe jātavedasaḥ | agnir
yād ródhati kshāmi ॥ 6 ॥ dhāsiṁ kṛiṇvānā ōshadhīr bāpsad
agnir nā vāyati | pūnar yān tārunīr āpi ॥ 7 ॥ jīhvābhir āha
nānamad arcīsha jāñjanabhāvan | agnir vāneshu rocate
॥ 8 ॥ apsv āgne sādhiṣṭh tāva saūshadhīr ānu rudhyase |
gārbhe sām jāyase pūnah ॥ 9 ॥ ūd agne tāva tād ghṛitād
arci rocata āhutam | nīsanam juhvō mūkhe ॥ 10 ॥ ३० ॥

॥३१॥ उक्षाक्षाय वशाक्षाय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमाग्नेये ॥११॥
उत त्वा नमसा वयं होतवरेण्यक्रतो । अग्ने समिद्धिरीमहे ॥१२॥

ukshānnaya vaśānnaya sōmapṛishṭhāya vedhāse | stó-
mair vidhemāgnāye ॥ 11 ॥ utā tvā nāmasā vayām hōtar vā-
renyakraato | āgne samidbhir imāhe ॥ 12 ॥

Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle's mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature's bounties and performer of sacred rites, with oblations and with fuel. 12

उत त्वा भृगुवच्छुचे मनुष्यदंश आहुत । अङ्गिरस्वद्वामहे ॥१३॥
 त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्तसृता । सखा सखा समिध्यसे ॥१४॥
 स त्वं विप्राय द्राक्ष्यसे रयि देहि सहस्रिणम् । अग्ने वीरवतीमियम् ॥१५॥

utā tvā bṛiguvāc
 chuce manushvād agna āhuta | aṅgirasvād dhavāmabe || 13 ||
 tvām hy āgne agnīnā vipro vipreṇa sán satā | sákhā sá-
 khyā samidhyāse || 14 || sá tvām viprāya dāsúshe rayīm
 dehi sahasrīṇam | āgne vīrāvatīm iṣham || 15 || ३१ ||

॥१३॥ अग्ने भ्रातः सहस्कृत रोहिदश्च शुचिर्वत । इमं स्तोमं जुषस्व मे ॥१३॥
 उत त्वग्निं मम स्तुतो वाश्रायं प्रतिहर्यते । गोष्ठं गावं द्वाशत ॥१४॥
 तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥१५॥
 अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः । अद्वयदाय हिन्विरे ॥१६॥
 तं त्वामजेषु वाजिनं तन्वाना अग्ने अध्वरम् । वह्निं होताग्मीळते ॥१७॥

āgne bhṛātāḥ sáhaskṛita rōhidaśva śúcivrata | imám
 stóṇiām jushasva me || 16 || utā tvāgne máma stúto vāśráya
 pratibáryate | goṣṭhām gāva ivāśata || 17 || túbhyaṁ tá
 aṅgiraṣtaṇṇa víśvāḥ sukṣhitāyaḥ prīthak | āgne kāmāya ye-
 mire || 18 || agnīm dhibhír manīṣiṇo médhirāso vipaścitāḥ |
 admasádyāya hinvire || 19 || tám tvām ājmeshu vājīṇam
 tanvānā agne adhvarám | vāhniṁ hótāram ilāte || 20 || ३२ ||

॥२३॥ पुत्रा हि सदृक्मि विशो विश्वा अनु प्रभुः । समस्तु त्वा हवामहे ॥२३॥

purutrā hí sadṛkṁmī víśo víśvā ānu prabhūḥ | sa-
 mátsu tvā havāmabe || 21 ||

O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21

तमीलिष्व य आहुतोऽग्निर्विभ्राजते घृतैः । इमं नः शृण्वद्वेम ॥२२॥
 तं त्वा वयं हवामहे शृण्वन्तं ज्ञानवेदमम । अग्ने घ्नन्तमप द्विषः ॥२३॥
 विशां राजानमद्भुतमध्यक्षं धर्मणामिमम । अग्निमीळे स उ श्रवत ॥२४॥
 अग्नि विश्वायुवेपसं मर्यं न वाजिनं हितम । मग्निं न वाजयामसि ॥२५॥

tām ilishva yā āhuto 'gnir vi-
 bhrājate ghrītaiḥ | imām naḥ śṛṇavad dhāvam || 22 || tām
 tvā vayam havāmahe śṛṇvāntam jātāvedasam | āgne ghnān-
 tam āpa dvīśaḥ || 23 || viśam rājānam ādbhutam ādhyā-
 kṣam dhārmanām imām | agnīm ile sā u śravat || 24 || agnīm
 viśvāyuvepasam māryam nā vajinam hitam | sāptim nā vā-
 jayāmasi || 25 || ३३ ||

१३५१ घ्नन्मृत्राण्यप द्विषो दहन्नश्रीमि विश्वहा । अग्ने तिग्मेन दीदिहि ॥२६॥
 यं त्वा जनाम इन्धुते मनुष्वद्विरस्तम । अग्ने स बोधि मे वचः ॥२७॥
 यदग्ने दिविजा अस्यप्सुजा वा महस्कृत । तं त्वा गीर्भिवामहे ॥२८॥
 तुभ्यं घेत्ते जना इमे विश्वाः सुक्षितयः पृथक् । धासि हिन्वन्त्यत्तवे ॥२९॥
 ते घेदग्ने स्वाध्योऽह्ना विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

ghnān mṛdhrāṇy āpa dvīśo dāhan-śākṣhāṁsi viśvāhā |
 āgne tigmeṇa dīdili || 26 || yam tvā jānasa mdhaté manush-
 vād āṅgirastama | āgne sā bodhi me vacaḥ || 27 || yād
 agne divijā āsy apsujā vā sahaśkrīta- | tām tvā gīrbhīr ha-
 vāmahe || 28 || tūbhyam ghēt té jānā ime viśvāḥ sukṣhitā-
 yaḥ prīthak | dhāsim hinvanty āttave || 29 || té ghéd agne
 svādhyó 'hā viśvā nṛcākṣasaḥ | tārantah syāma durgāhā
 || 30 || ३४ ||

We adore that lord (fire-divine) whose glory shines brightly when butter is fed; let it hear our invocations. 22

We invoke you, Ò adorable, all-pervading Lord, listening to our prayers and driving away our adversities. 23

I pray to you, O adorable lord, the sovereign of men, the wonderful, the presiding lord of cosmic laws; may it listen to our invocations. 24

We adore that adorable lord, who inspires all people, whose strength is manifested in every vital force, who is noble, strong and benevolent. 25

O adorable lord, (the fire-divine), may you drive away the malignant forces, keep us free from adversities, destroy the violent opponents and blaze forth with your bright radiance. 26

O fire-divine, the chief of vital forces, whom men have been kindling like the ancient sages, may you hear my words. 27

O fire-divine, procured by mechanical strength, born in the heavens or in waters, we glorify you as such with praises. 28

All these people, the inhabitants of earth, severally offer oblations to you for your feed and delight. 29

O fire-divine, may we, skilled in sacrificial works, admired by men all the time, easily get over all distress. 30

॥ ३१ ॥ अग्निं मन्द्रं पुरुषप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्द्रेभिरीमहे ॥ ३१ ॥
 स त्वमग्ने विभार्वसुः सृजन्त्सूर्यो न रश्मिभिः । शर्धन्तमांसि जिघ्रसे ॥ ३२ ॥
 तत्ते सहस्र इमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥ ३३ ॥

agnīm mandrām puruṣpriyām śīrām pāvakāśocisham
 hṛidbhīr mandrēbhīr imahe ॥ 31 ॥ sã tvām agne vibhāvasub
 sṛjān sūryo nã rasmībhiḥ | śardhan tāmānsi jighrase ॥ 32 |
 tāt te sahasva imahe dātrām yān nōpadāsyati | tvād agne
 vāryam vāsu ॥ 33 ॥ ३५ ॥

(४४) चतुर्थान्वारिणो मृतम्

(१-३०) त्रिंशद्वचस्यास्य मृतस्याङ्गिरसो विष्णुः ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥ ३१ ॥ समिधाग्निं दुवस्यत घृतेर्वीधयनानिधिम् । आस्मिन्हव्या जुहोतन ॥ १ ॥
 अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मनमना । प्रति सूक्तानि हर्य नः ॥ २ ॥
 अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रूये । देवाँ आ सादयाद्दिह ॥ ३ ॥

44.

Samīdhāgnīm duvasyata ghṛitair bodhayatātīthim | āsmir
 havyā juhōtana ॥ 1 ॥ āgne stōmam jushasva me vārdhasvā-
 nēna mānmanā | prāti sūktāni harya naḥ ॥ 2 ॥ agnīm dū-
 tām purō dadhe havyavāham ūpa bruve | devāñ ā sādayaā-
 dihā ॥ 3 ॥

With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

44

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature's bounties to occupy their functional places. 3

उमे बृहन्तो अर्चयः समिधानस्य दीदिवः । अमे शुक्रास ईरते ॥४॥
उप त्वा जुष्टोऽमम घृतार्चयन्तु हर्यत । अमे हव्या जुषस्व नः ॥५॥

nt te bṛihānto arcāyaḥ samidhānāsya dīdivaḥ |
āgne sukrāsa īrate || 4 || ūpa tvā juhvò māmā ghrītācīr
yantu haryata | āgne havyā jushasva naḥ || 5 || ३६ ||

॥३७॥ मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् । अमिषीष्टे स उ श्रवत् ॥६॥
प्रत्नं होतारमीष्ट्यं जुष्टमग्निं कविकेतुम् । अध्वराणामभिभ्रियम् ॥७॥
जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् । अमे यज्ञं नय क्रतुया ॥८॥
समिधान उ सन्त्य शुक्रशोच इहा वह । चिकित्वान्देव्यं जनम् ॥९॥
विप्रं होतारमद्रुहं धूमकेतुं विभावसुम् । यज्ञानां केतुमीमहे ॥१०॥

mandrām hōtāram ṛitvījaṁ citrabhānuṁ vibhāvasum |
agnīm ile sá u śravat || 6 || pratnām hōtāram īdyam jūsh-
tam agnīm kavīkratum | adhvarāṇām abhiṣṭīyam || 7 || ju-
shāno āṅgīrastamemā havyāny ānushák | āgne yajñām naya
rituthā || 8 || samidhānā u santya sukrāsoca ihā vaha | ci-
kitvān daīvyam j nam || 9 || vipram hōtāram adrūham dhū-
māketum vibhāvasum | yajñānām ketūm imāhe || 10 || ३७ ||

॥३८॥ अमे नि पाहि नस्त्वं प्रति ष्म देव रीषतः । भिन्धि द्वेषः सहस्कृत ॥११॥
अग्निः प्रत्नेन मन्मना शुम्भानमन्तन्वं स्याम् कविर्विप्रेण वावृधे ॥१२॥

āgne ní pāhi nas tvām prāti śhma deva rīshataḥ | bhin-
dhi dvēśhaḥ sahasakṛita || 11 || agnīḥ pratnéna mánmanā
śumbhānas tanvām svām | kavīr vipreṇa vāvṛidhe || 12 ||

O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature's bounties of celestial region towards us. 9

We solicit the wise invoker of Nature's bounties, the beneficent, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम् । अस्मिन्यज्ञे स्वध्वरे ॥१३॥
 स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा । देवैरा संत्सि बर्हिषि ॥१४॥
 यो अग्निं तन्वोऽहं दमे देवं मर्तः सपर्यति । तस्मा इदीदयदसु ॥१५॥

ūrjō nāpātama ā huve 'gnīm pāvakaśocisham | asmīn yajñe
 svadhvaré || 13 || sā no mitramahas tvām āgne śukreṇa śo-
 cīshā | devair ā satsi barhīshi || 14 || yō agnīm tanvō dāme
 devām mārtaḥ saparyāti | tasmā īd iddayad āsu || 15 || ३९ ||

३९॥ अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतींसि जिन्वति ॥१६॥
 उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते । तव ज्योतींस्पृचयः ॥१७॥
 ईशिषे वार्यस्य हि दात्रस्याग्निं स्वर्पतिः । स्तोता स्यां तव शर्मणि ॥१८॥
 त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः । त्वां वर्धन्तु नो गिरः ॥१९॥
 अदब्धस्य सध्रुवतो दूतस्य रेभतः सदा । अग्नेः सख्यं वृणीमहे ॥२०॥

agnīr mūrdhā divāḥ kakūt pātiḥ pṛithivyā ayām | apām
 rétānsi jinvati || 16 || ūd agne śucayas tāva śukrā bhrājanta
 irate | tāva jyōtīṁshy arcāyah || 17 || īśiṣhe vāryasya hī dā-
 trāsyāgne svārpatih | stotā syām tāva śarmaṇi || 18 || tvām
 agne mānīṣiṇas tvām hinvanti cīttibhiḥ | tvām vardhantu
 no girāḥ || 19 || ādabdhasya svadhāvato dūtāsyā rēbhataḥ
 sādā | agnēḥ sakhyām vṛṇīmahe || 20 || ३९ ||

I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20

॥४५॥

अग्निः शुचिव्रततमः शुचिर्विप्रः शुचिः कविः । शुचीं रोचत आहुतः ॥२१॥
 उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा । अग्ने सख्यस्य बोधि नः ॥२२॥
 यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिषः ॥२३॥
 वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः । स्याम ते सुमतावपि ॥२४॥
 अग्ने धृतव्रताय ते ससुद्रायेव सिन्धवः । गिरो वाश्नास ईरते ॥२५॥

agnih śucivratatamah śucir viprah śuciḥ kavīḥ | śuci
 rocata āhutah ॥ 21 ॥ utā tvā dhītāyo māma gīro vardhantu
 viśvāhā | agne sakhyāśya bodhi naḥ ॥ 22 ॥ yād agne syām
 ahām tvām tvām vā ghā syā ahām | syuṣṭe te satyā ihāśi-
 ṣah ॥ 23 ॥ vāsuraśupatir hī kam āsy agne vibhāvasuḥ |
 syāma te sumatāv āpi ॥ 24 ॥ agne dhṛitāvratāya te samud-
 rāyeva sindhavaḥ | gīro vāśrāsa īrate ॥ 25 ॥ 40 ॥

॥४६॥

युवानं विस्पतिं कविं विश्वादे पुरुवेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥
 यज्ञानां रथ्ये वयं तिग्मजम्भाय वीळवे । स्तोमैरिषेमाभ्ये ॥२७॥
 अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृळय ॥२८॥
 धीरो ह्यस्यसद्भिः न जागृविः सदा । अग्ने दीदयसि द्यवि ॥२९॥
 पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

yuvānam viṣpātiṃ kavīm viśvādām puruvépasam | ag-
 nīm śumbhāmi mánmabhiḥ ॥ 26 ॥ yajñānām rathyè vayam
 tigmajambhāya vilāve | stómair ishemāgnāye ॥ 27 ॥ ayām
 agne tvé āpi jaritā bhūtu santya | tasmai pāvaka mṛṇaya
 ॥ 28 ॥ dhīro hy āsy admasād vipro nā jāgrīviḥ sādā | agne
 dīdāyasi dyāvi ॥ 29 ॥ purāgne duritébhyah purā mṛidhré-
 bhyah kave | prā ṇa āyuraśo tira ॥ 30 ॥ 41 ॥

The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30

(४५) पञ्चत्वारिंशो सूक्तम्

(१-४२) द्विचत्वारिंशद्वयम्य सूक्तस्य काण्वस्त्रिशोक ऋषिः । (१) प्रथमर्चोऽग्निन्दी,

(२-४२) द्वितीयायेकचत्वारिंशद्वयम्यो देवते । गायत्री छन्दः ॥

॥४५॥ आ घा ये अग्निमिन्द्रो स्तृणन्ति बर्हिर्ऋनुषक् । येषामिन्द्रो युवा सखा ॥१॥
 बृहन्निदिष्म एषां भूरि शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥
 अयुद्ध इयुधा वृतं शूर आर्जति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥
 आ बुन्दं वृत्रहा ददे जातः पृच्छद्भि मातरम् । क उग्राः के ह शृण्विरे ॥४॥
 प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् । यस्ते शत्रुत्वमाचके ॥५॥

Ā ghā ye agnīm indbaté strīṇanti barhír ānushák | yé-
 shām indro yúvā sakhā || 1 || bṛhānn id idhmā eshām bhūri
 śastām prithúh sváruh | yéshām indro yúvā sakhā || 2 ||
 āyuddha id yudhā vṛitam śūra ājati sātvaḥbhīh | yéshām
 indro yúvā sakhā || 3 || ā bundām vṛitrahā dade jātāh pri-
 chad ví mātāram | ká ugrāh ké ha śṛiṇvire || 4 || prāti tvā
 śavasí vadad girāv āpso ná yodhishat | yās te śatrutvām
 ācaké || 5 || 42 ||

॥४५॥ उत त्वं मघवञ्छृणु यस्ते वष्टि ववक्षि तत् । यद्वीळ्यासि वीळु तत् ॥६॥
 यदाजि यात्याजिह्वदिन्द्रः स्वश्चयुरुष । रथीतमो रथीनाम् ॥७॥
 वि पु विश्वा अभियुजो वज्रिन्विष्यग्यथा वृह । भवा नः सुश्रवस्तमः ॥८॥

utá tvām maghavañ śhrīṇu yās te vāshṭi vavākshi tát |
 yád viláyāsi vilú tát || 6 || yád ajīm yáty ājikerū indrah
 svaśvayūr ūpa | rathítamo rathínām || 7 || ví shú víśvā abhi-
 yújo vájrin víshvag yátha vṛiha | bhávā naḥ suśrāvasta-
 maḥ || 8 ||

The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents?" 4

The powerful mother answers, "O son, he who seeks your enmity, fights as lightning in clouds." 5

O bounteous Lord, may you hear this: "surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm." 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8

अस्माकं सु रथं पुर इन्द्रः कृणोतु सातये । न यं धूर्वन्ति धूर्तर्यः ॥९॥
वृज्याम ते परि द्विषोऽरं ते शक्र दावने । गमेमेदिन्द्र गोमतेः ॥१०॥

asmākam sū rātham purā indraḥ kṛṇotu sātaye |
nā yām dhūrvanti dhūrtāyah ॥ 9 ॥ vṛijyāma te pāri dvīśho
'ram te śakra dāvāne | gaméméd indra gómataḥ ॥ 10 ॥ 43 ॥

॥४४॥ शनैश्चिद्यन्तो अद्रिवोऽश्वावन्तः शतग्विनः । विवक्षणा अनेहसः ॥११॥
ऊर्ध्वा हि ते दिवेदिवे सहस्रा सुनृता शता । जरितृभ्यो विमंहते ॥१२॥
विद्वा हि त्वा धनं जयमिन्द्र दृच्छा चिदारुजम् । आदारिणं यथा गयम् ॥१३॥
ककुहं चित्त्वा कवे मन्दन्तु धृष्णविन्दवः । आ त्वा पाणिं यदीमहे ॥१४॥
यस्ते रेवो अदाशुरिः प्रममर्षं मघत्तये । तस्य नो वेद आ भर ॥१५॥

śānaiḥ cid yānto adrivó 'śvāvantah śatagvīnah | vivā-
kṣhaṇā anchāsah ॥ 11 ॥ ūrdhvā hí te divé-dive sahásrā sū-
nṛitā śatā | jaritṛibhyo vimānhate ॥ 12 ॥ vidmā hí tvā dha-
namjayām indra dṛīḥā cid ārujām | ādāriṇam yāthā gāyam
॥ 13 ॥ kakuhām cit tvā kave māudantu dhrīṣṇav indavah |
ā tvā paṇīm yād imaho ॥ 14 ॥ yās te revān ādaśuriḥ pra-
mamārsha maghāttaye | tāsyā no véda ā bhara ॥ 15 ॥ 44 ॥

॥४५॥ इम उ त्वा वि चक्षते सखाय इन्द्र सामिनः । पुष्टावन्तो यथा पशुम् ॥१६॥
उत त्वावधिरं वयं श्रुत्कर्णं सन्तमुतये । दुरादिह हवामहे ॥१७॥

imā u tvā ví cakshate sakhāya indra somīnah | pushtā-
vanto yāthā paśum ॥ 16 ॥ utā tvābadhiram vayām śrútkar-
ṇam śāntam utāye | dūrād ihā havāmahe ॥ 17 ॥

May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. 9

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17

यच्छृष्या इमं हवं दर्मपे चक्रिया उत । भवेरापिनो अन्तमः ॥१८॥
 यच्चिद्धि ते अपि व्यथिर्जगन्वांमो अमन्महि । गोदा इदिन्द्र वोधि नः ॥१९॥
 आ त्वां रम्भं न जिब्रयो ररभ्मा श्वसस्पते । उश्मसि त्वा सधस्थ आ ॥२०॥

yác chu-
 srūyá imam hávam durmārshaṁ cakriyā utá | bháver āpīr
 no ántamah ॥ 18 ॥ yác cid dhī te āpi vyáthīr jaganvāṁso
 ámanmahi | godá id indra bodhi naḥ ॥ 19 ॥ á tvā rambhām
 ná jīvrayo rarabhmá śavasas pate | uśmási tvā sadhástha
 á ॥ 20 ॥ 45 ॥

१५॥ स्तोत्रमिन्द्राय गायत पुरुनृम्णाय सत्वने । नक्रियं वृष्यते युधि ॥२१॥
 अभि त्वा वृषभा मुते मुते सृजामि पीतये । नृम्पा व्यश्नुही मदम् ॥२२॥
 मा त्वा मूरा अविष्यवो मोपहस्यान् आ दभन् । मार्की ब्रह्मद्विषो वनः ॥२३॥
 इह त्वा गोपरीणमा महे मन्दन्तु गधसे । सरो गौरी यथा पिव ॥२४॥
 या वृत्रहा परावति मना नवा च चुच्युवे । ता संसत्सु प्र वोचत ॥२५॥

stotrām indrāya gāyata purunṛimṇāya sātване | nákir
 yām vṛiṇvaté yudhī ॥ 21 ॥ abhī tvā vṛishabhā suté sutām
 sṛijāmi pītaye | ṛimpā vy aṣṇubī mādām ॥ 22 ॥ mā tvā
 mūrā avishyāvo mōpahāsvāna á dabhan | mākīm brahma-
 dvīsho vanah ॥ 23 ॥ ihā tvā gōparīṇasā mahé mandantu rā-
 dhase | sáro gauró yáthā piba ॥ 24 ॥ yá vṛitrahā parāvāti
 sánā návā ca cūcyuvé | tá saṁsātsu prá vocata ॥ 25 ॥ 46 ॥

If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25

अपि वत्कद्रुवः मृतमिन्द्रः महस्रवाह्वे । अत्रदिदिष्टु पौंस्यम् ॥२६॥
 सत्यं तत्तुर्वशं यदा विदानां अह्नवाय्यम् । व्यानद् तुर्वणि शमि ॥२७॥
 तृणि वो जनानां त्रदं वाजस्य गोमनः । समानमु प्र शंसिषम् ॥२८॥

āpibat kadrúvaḥ sutám índraḥ saháśrabāhve | ātrāde-
 diṣṭa paúnśyam || 26 || satyám tát turváṣe yádau vídāno
 ahnavāyyám | vy ānaṭ turváṇe śámi || 27 || tarāṇim vo jánā-
 nām tradám vājasya gómataḥ | samānám u prá śaṁsisham
 || 28 ||

ऋभुक्षणं न वर्तय उक्थेषु तुग्यावृधम् । इन्द्रं सोमे सचा सुते ॥२९॥
 यः कृन्तदिद्वि योन्यं त्रिज्ञाकाय गिरिं पृथुम् । गोभ्यो गानुं निरेतवे ॥३०॥

ṛibhukshānam ná vartava ukthéshu tugryāvṛdham |
 indram sóme sácā suté || 29 || yáḥ kṛintád íd ví yonyám
 triśókāya girím prithúm | góbhyo gātúm níretave || 30 || ४७

यद्विप्रे मनम्यसि मन्दानः प्रेदियक्षसि । मा तत्करिन्द्र मृळय ॥३१॥
 दृष्टं चिद्धि त्वावनः कृतं शृण्वे अधि क्षमि । जिगात्विन्द्र ते मनः ॥३२॥
 तवेदु ताः मुकीर्नयोऽमन्त्रुन प्रज्ञस्तयः । यदिन्द्र मृळयासि नः ॥३३॥

yád dadhishé manasyási mandānāḥ préd iyakshasi | má
 tát kar indra mṛilāya || 31 || dabhrám cid dhí tvāvataḥ kṛi-
 tām śṛinvé ádhi kshámi | jígātv indra te mánah || 32 || tá-
 véd u táḥ sukirtáyó 'sann utá práśastayaḥ | yád indra
 mṛiláyāsi naḥ || 33 ||

The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers again the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augments of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33

मा न एकस्मिन्नागमि मा द्वयोक्त त्रिषु । वधीर्मा शूर भूरिषु ॥३४॥
विभया हि त्वावन्त उग्रादभिप्रभङ्गिणः । दुस्मानुहमृतीपहः ॥३५॥

mā na ékasminn ágasi mā dvāyor utā
trishú | vādhir mā śūra bhūrishu || 34 || bibhāyā hí tvā-
vata ugrād abhiprabhaṅgīṇaḥ | dasmād ahām ṛitishāhah
|| 35 || ४० ||

॥३५॥ मा सख्युः शतृमा विदुः मा पुत्रस्य प्रभूवसो । आवृत्त्वद्भु ते मनः ॥३६॥
को नु मर्या अमिथितः सखा सखायमब्रवीत् । जहा को अस्मदीपते ॥३७॥
एवारे वृषभा सुतेऽस्मिन्नुन्भूर्यवयः । श्वघ्नीव निवता चरन् ॥३८॥
आ ते एता वचोयुजा हरी गृभ्णे सुमद्रथा । यदी ब्रह्मभ्य इददः ॥३९॥
भिन्धि विश्वा अप हिषुः परि बाधो जही मृधः । वसु स्पार्ह तदा भर ॥४०॥
यदीन्द्राविन्द्र यत्स्थिरे यत्पशीने पशुभृतम् । वसु स्पार्ह तदा भर ॥४१॥
यस्य ते विश्वमानुषो भूरदत्तस्य वेदति । वसु स्पार्ह तदा भर ॥४२॥

mā sākhyuh śūnam ā vide mā putrāsya prabhūvaso |
āvṛitvad bhūtu te mānaḥ || 36 || kó nú maryā amithitaḥ sā-
khā sākḥāyam abravīt | jahā kó asmād īshate || 37 || evāre
vṛishabhā suté 'sinvan bhūry āvayaḥ | śvaghnīva nivātā
cāran || 38 || ā ta eti vacoyújā hārī gṛibhṇe suṁadrathā |
yād īm brahmābhya id dādah || 39 || bhindhī víṣvā āpa dvīshah
pāri bādho jahī mṛīdhaḥ | vāsu spārhām tād ā bhara || 40 ||
yād vilāv indra yāt sthiré yāt pársāne pārabhṛitam | vāsu
spārhām tād ā bhara || 41 || vāsya te viṣvamānusho bhūrer
dattāsya védati | vāsu spārhām tād ā bhara || 42 || ४० ||

O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

"O mortals, which friend, has, without provocation, ever abused a friend? who again is one that leaves his friend in distress?" 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42

(४६) पद्यत्वारिंशं सूक्तम्

(१-३३) त्रयस्त्रिंशद्वचस्यास्य सूक्तस्याज्यो वश ऋषिः । (१-२०, २०-३१, ३३) प्रथमाद्विंशत्युचामेकोनात्र
 श्यादितुचस्य त्रयस्त्रिंशधेन्द्रः, (२१-२४) एकविंश्याद्विचतसृणां कानीतम् पृथुश्रवसो दानम्भुतिः, (२५-२८, ३०)
 पञ्चविंश्याद्विचतसृणां द्वाविंश्याश्च वायुर्देवताः । (१) प्रथमचेः पादनिचुतः, (२-४, ६, १०, २३, २०, ३३)
 द्वितीयादितुचस्य पट्टीदशमीत्रयोविंश्येकोनविंशीत्रयस्त्रिंशतीनाञ्च गायत्री, (५) पञ्चम्याः ककुप्, (७, १०)
 सप्तम्येकोनविंश्यावृहती, (८) अष्टम्या अनुष्टुप्, (९) नवम्याः सतोवृहती, (११-१२) एकादशीद्वादशयो-
 विपरीनोत्तरः प्रगायः (एकादश्या वृहती, द्वादश्या विपरीता सतोवृहती), (१३) त्रयोदश्या द्विपदा जगती,
 (१४) चतुर्दश्या पिपीलिकमश्या वृहती, (१५) पञ्चदश्याः ककुप्पृथुश्रिगः, (१६) षोडश्या विगदः,
 (१७) सप्तदश्या जगती, (१८) अष्टादश्या उपगिष्टावृहती, (२०) विंश्या विषमपदा वृहती, (२१-
 २२, २४, ३२) एकविंश्याविपरीचतुविंशीद्वित्रिंशतीनां पङ्क्तिः, (२५-२८) पञ्चविंश्याद्विचत-
 सृणां प्रगायः [(२५, २७) पञ्चविंशीसप्तविंश्यावृहती, (२६, २८) पदविंश्याविंश्याः
 सतोवृहती], (३०) त्रिंश्या द्विपदा विगदः, (३१) एकत्रिंश्याधोष्णिकं छन्दसि ॥

॥१॥ त्वावतः पुरुवसो वयमिन्द्र प्रणेतः । स्मसि स्वातर्हरीणाम् ॥१॥
 त्वां हि सत्यमद्रिचो विद्म दानारमिषाम् । विद्म दानारं रयीणाम् ॥२॥

46.

Tvāvataḥ purūvaso vayám indra praṇetaḥ | smási sthā-
 tar harīṇām || 1 || tvām hí satyám adriyo viḍmá dātāram
 ishām | viḍmá dātāram rayīṇām || 2 ||

आ यस्य ते महिमानं शतमृते शतक्रतो । गीर्भिर्गृणन्ति कारवः ॥३॥
 सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा । मित्रः पान्त्यद्रुहः ॥४॥
 दधानो गोमदश्चवत्सुवीर्यमादित्यजृन एधते । सदा गया पुरुस्पृहा ॥५॥

ā yāsya te mahimā-
 nam śātamūte śātakrato | gīrbhīr grīṇānti kāravaḥ || 3 || su-
 nīthó gbā sá mārtyo yám marúto yám aryamá | mitráḥ
 pānty adrúbaḥ || 4 || dádbhāno gómad ásvavad suvíryam ādi-
 tyájūta edbate | sádā rāyá purusprīhā || 5 || ॥

O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

॥६॥ तमिन्द्रं दानमीमहे शवसानमभीर्वम् । ईशानं राय ईमहे ॥६॥
 तस्मिन्नि सन्त्युतयो विश्वा अभीरवः सचा ।
 तमा वहन्तु सप्तयः पुरुवसुं मदाय हरयः सुतम् ॥७॥
 यस्ते मद्रो वरेण्यो य इन्द्र वृत्रहन्तमः ।
 य आदुदिः स्वर्नृभिः पृतनासु दुष्टरः ॥८॥
 यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तरुना ।
 स नः शविष्ठु सवना वसो गहि गमेम गोमति व्रजे ॥९॥
 गव्यो पु णो यथा पुराश्च्योत रथया । वग्विष्य महामह ॥१०॥

tām indram dānam imāhe śavasānām ābhīrvam | īśā-
 nam rāyā imāhe || 6 || tāsmin hi śānty ūtāyo viṣvā ābhira-
 vaḥ sácā | tām ā vahantu śaptayaḥ purūvasum mādāya hā-
 rayāḥ sutām || 7 || yās te mādō vāreṇyo yā indra vṛitra-
 hāntamaḥ | yā ādadiḥ svār nṛībhir yāḥ pṛītanāsu dushtā-
 raḥ || 8 || yō dushtāro viṣvavāra śravāyyo vājeshv āsti ta-
 rutā | sá naḥ śavishṭha sávanā vaso gahi gaméma gómati
 vrajé || 9 || gavyó śrú ṇo yáthā purāśvayótā rathayā | vari-
 vasyā mahāmaha || 10 || २ ||

॥१॥ नहि ते शूर राधसाऽन्तं विन्दामि सत्रा ।
 दशस्या नो मघवन्न चिदद्रियो धियो वाजेष्विगविथ ॥११॥
 य ऋष्वः श्रावयन्मवा विश्वेत्स वेद जनिमा पुरुषुतः ।
 तं विश्वे मानुषा युगेन्द्रं हवन्ते नविषं यतस्त्रुचः ॥१२॥

nahí te śūra rādhasó 'ntam vindāmi satrá | daśasyā no
 maghavan nō cid adrivo dhīyo vājebhir āvitha || 11 || yā
 ṛishvāḥ śravayātsakhā viṣvét sá veda jānimā puruṣtutāḥ |
 tām viṣve mānuṣhā yugēndram havante tavishām yatāsrū-
 caḥ || 12 ||

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration. 7

That ecstasy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,— 8

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom. 9

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever. 10

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom. 11

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladles. 12

स नो वाजेष्वविता पुरुवसुः पुरःस्थाता मघवा वृत्रहा भुवत् ॥१३॥
 अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।
 इन्द्रं नाम श्रुत्य शाकिनं वचो यथा ॥१४॥
 ददी रेक्णस्तन्वे ददिर्वसु ददिर्वाजेषु पुरुहूत वाजिनम् । नूनमथ ॥१५॥

sá no vājeshv avitā purūvásuḥ purasthātā ma-
 ghāvā vṛitrahā bhuvat ॥ 13 ॥ abhí vo vīrām ándhaso má-
 deshu gāya girā mahā vícetasam | índraṃ nāma śrútyam
 śákinam vāco yāthā ॥ 14 ॥ dadí rékṇas tanvè dadír vāsu
 dadír vājeshu purubhūta vājīnam | nūnām átha ॥ 15 ॥ ३ ॥

॥४॥

विश्वेषामिरज्यन्तं वसूनां सासक्लांसं चिदस्य वर्षसः । कृपयतो नूनमत्यथ ॥१६॥
 महः सु वो अरमिषे स्तवामहे मीळहुषे अरंगमाय जग्मये ।
 यज्ञेभिर्गीर्भिविश्वमनुषां मरुतामियक्षसि गायं त्वा नमसा गिरा ॥१७॥
 ये पातयन्ते अज्मभिर्गिरीणां सुभिरेषाम् ।
 यज्ञं महिष्वर्णीनां सुभ्रं तुविष्वर्णीनां प्राध्वरे ॥१८॥
 प्रभङ्गं दुर्मतीनामिन्द्र शविष्ठा भर । रयिमस्मभ्यं युज्यं चोदयन्मते ज्येष्ठं चोदयन्मते ॥१९॥

viśveshām irajyāntam vāsūnām sāsahváṁsam eid asyā
 vārpaśaḥ | kṛipayatō nūnām āty átha ॥ 16 ॥ mahāḥ sú vo
 áram ishe stāvāmahe mīḷhūshe aramgamāya jāgmaye | ya-
 jñēbhīr gīrbhīr viśvāmanushām marūtām iyakshasi gāye tvā
 nāmasā girā ॥ 17 ॥ yé pātáyante ajmabhir girīṇām snūbhīr
 eshām | yajñām mahishvāṇīnam sumnām tuvishvāṇīnām prā-
 dhvaré ॥ 18 ॥ prabhangām durmatīnām índra śavishṭhā
 bhara | rayīm asmābhyam yújyam codayanmate jyéshṭhām
 codayanmate ॥ 19 ॥

May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19

स॒नितः॑ सु॒स॒नित॑रु॒ग्र चि॒त्र चेति॑ष्ठ सू॒नृत ।
प्रा॒स॒हो स॒म्राट् स॒हुरि॑रि॒ मह॑न्तं भुज्युं वा॒जेषु॑ पृ॒र्व्यम् ॥२०॥

sánitaḥ sūsanitar ūgra ca cétishṭha
sūnṛita | prāsāhā samrāt sāhurim sāhantam bhujyūm vāje-
shu pūrvyam || 20 || 4 ||

॥२०॥

आ स ए॒तु य ई॒वदाँ॑ अदे॒वः पु॒र्तमा॑दुदे ।
यथा चि॒द्वशो॑ अ॒व्यः पृथु॑श्रव॒सि कानी॑ते॒ऽस्या व्यु॑ष्यादुदे ॥२१॥
षट्तिं॑ स॒हस्रा॑व्यस्या॒युता॑स॒न्मुप्रा॑नां विंश॒तिं श॒ता ।
दश॑ श्या॒वीनां॑ श॒ता दश॑ व्य॒रूषी॑णां दश॑ ग॒वाँ स॒हस्रा॑ ॥२२॥
दश॑ श्या॒वा ऋ॒धद्र॑यो वी॒तवा॑रास आ॒शवः॑ । म॒थ्रा ने॒मिं नि वा॑वृ॒तुः ॥२३॥
दा॒नासः॑ पृथु॑श्रव॒सः कानी॑तस्य सु॒राध॑सः ।
रथै॑ हि॒र॒ण्ययं॑ द॒दन्म॑हि॒ष्ठः सु॒रिर्भु॑द्वि॒ष्टम॑कृ॒त श्रवः॑ ॥२४॥
आ नो॑ वा॒यो म॒हे तने॑ या॒हि म॒खाय॑ पा॒जसे॑ ।
व॒यं हि ते॑ च॒क्रमा॑ भूरि॑ द्वा॒वने॑ स॒द्यश्चि॒न्महि॑ द्वा॒वने॑ ॥२५॥

ā sā etu yā īvad ān ādevaḥ pūrtām ādadé | yāthā cid
vāṣo asvyāḥ prithuśrávasi kánitè 'syā vyúshy ādadé || 21 ||
shashṭīm sahasráśvyasyāyútāsanam úshtrānām viṁśatīm
śatā | dāśa syāvinām śatā dāśa tryārushīnām dāśa gāvām
sahasrá || 22 || dāśa syāvā rīdhádrayo vītāvārāsa āśavaḥ |
mathrá nemīm ní vāvṛituh || 23 || dānāsaḥ prithuśrávasaḥ
kánitāsyā surādhasaḥ | rātham hiraṇyāyam dādan mánhi-
shṭhaḥ sūrír abhūd vārshishṭham akṛita śrávaḥ || 24 || ā no
vāyo mahé tane yāhi makhāya pājase | vayām hí te ca-
krimā bhūri dāvāne sadyas cin māhi dāvāne || 25 || 5 ||

O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the enjoyer of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25

॥ २६ ॥

यो अश्वेभिर्वहते वस्त उस्वास्त्रिः सप्त सप्ततीनाम् ।

एभिः सोमेभिः सोमसुद्धिः सोमपा दानाय शुक्रपूतपाः ॥२६॥

यो मे इमं चिदु त्मनामन्दच्चित्रं दावने ।

अरुद्वे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुकृतुः ॥२७॥

उच्चयेद् वपुषि यः स्वराळुत वायो घृतस्त्राः ।

अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥२८॥

yó āśvebhīr vāhate vāsta usrās trīḥ sapta saptatīnām |
ebhīḥ sómebhīḥ somasūdbhīḥ somapā dānāya śukrapūtapāḥ
॥ 26 ॥ yó ma imāṃ cid u tmānāmandae citrāṃ dāvane |
aratvė ākshe nāhushe sukṛitvāni sukṛittarāya sukrātuḥ ॥ 27 ॥
neathye vāpuṣhi yāḥ svarāḥ utā vāyo ghṛitasnāḥ | āśveshi-
taṃ rājeshitaṃ śuneshitam prājma tād idāṃ nū-tāt ॥ 28 ॥

अध प्रियमिषिराय षष्टिं सहस्रासनम् । अश्वानामिन्न वृष्णाम् ॥२९॥

गावो न यूथमुप यन्ति वध्रय उप मा यन्ति वध्रयः ॥३०॥

अध यच्चारथे गुणे शतमुष्ट्राँ अचिकदत् । अध श्वित्नेषु विंशतिं शता ॥३१॥

ādha priyām īshirāya śhasṭīm sahasrasāsanam | āśvānām in-
nā vṛiṣṇām ॥ 29 ॥ gāvo nā yūthām ūpa yanti vādhraya
ūpa mā yanti vādhrayaḥ ॥ 30 ॥ ādha yāc cārathe gaṇé śa-
tīm ūshtrāṇ ācikradat | ādha śvītneṣu viṃśatīm śatā ॥ 31 ॥

He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy ($3 \times 7 \times 70 = 1470$) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their pre-eminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficent kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31

शतं दासे बल्वूथे विप्रस्तरुक्ष आ ददे ।
 ते ते वायविमे जना मदन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥
 अध स्या योषणा मही प्रतीची वशमश्व्यम् । अधिरुक्मा वि नीयते ॥३३॥

śataṁ dāsē balvūthe vipras taruksha ā dade | té te vāyav
 imé jāna mādantīndragopa mādanti devāgopāḥ || 32 || ādha
 syā yōṣhaṇa mahī pratīcī vāṣam aśvyām | ādhirukmā vī
 niyate || 33 || ८ ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्यापस्त्रित ऋषिः । (१-१३) प्रथमादित्रयोदशर्चमादित्याः,

(१४-१८) चतुर्दश्यादिपञ्चानाञ्चादित्योपसो देवताः । महापङ्क्तिरुत्तमः ॥

॥७॥ महि वो महतामवो वरुण मित्र दाशुषे ।
 यमादित्या अभि द्रुहो रक्षथा नेमुघं नशदनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१॥
 विदा देवा अघानामादित्यासो अपाकृतिम् ।
 पक्षा वयो यथोपरि व्यस्मे शर्म यच्छतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥२॥
 व्यस्मे अधि शर्म तत्पक्षा वयो न यन्तन ।
 विश्वानि विश्ववेदसो वरुथ्या मनामहेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥३॥

47.

Māhi vo mahatām āvo vāruṇa mītra dāśuṣhe | yām ādi-
 tyā abhī druhó rākshathā ném aghām naṣaḍ anehāso va
 ūtāyaḥ suūtāyo va ūtāyaḥ || 1 || vidā devā aghānām ādityāso
 apākṛitim | pakshā váyo yáthopāri vy āsmé śārma yacha-
 tānehāso va ūtāyaḥ suūtāyo va ūtāyaḥ || 2 || vy āsmé ādhi
 śārma tát pakshā váyo ná yantana | viśvāni viśvavedaso
 varūthyā manāmahe 'nehāso va ūtāyaḥ suūtāyo va ūtāyaḥ
 || 3 ||

The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

47

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids. 1

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their off-springs. Your aids are void of harm and verily your aids are true aids. 2

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids. 3

यस्मा अरासत् क्षयं जीवातुं च प्रचेतसः ।
 मनोर्विश्वस्य घेदिम आदित्या राय ईशतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥४॥
 परि णो वृणजन्नघा दुर्गाणि रूध्यो यथा ।
 स्यामेदिन्द्रस्य शर्मण्यादित्यानामुतावस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥५॥

yāsmā ārāsata kshāyam jīvātum ca prācetasah | mā-
 nor viśvasya ghéd imā ādityā rāyā īshate 'nehāso va ūtā-
 yah suūtāyo va ūtāyah || 4 || pāri ṇo vṛiṇajann aghā dur-
 gāṇi rathyò yathā | syāméd indrasya śārmany ādityānām
 utāvasy anehāso va ūtāyah suūtāyo va ūtāyah || 5 || 7 ||

॥८॥ परिहृतेदना जनो युष्मादत्तस्य वायति ।
 देवा अदभ्रमाश वो यमादित्या अहेतनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥६॥
 न तं त्रिगं च न त्यजो न द्रासद्भि तं गुरु ।
 यस्मा उ शर्म सप्रथ आदित्यासो अराध्वमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥७॥
 युष्मे देवा अपि प्ससि युध्यन्त इव वर्मसु ।
 यूयं महो न एनसो यूयमभीदुरुप्यतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥८॥

parihvritéd aná jāno yushmā dattasya vāyati | dévā ādabhi-
 ram āśa vo yām ādityā āhetanānehāso va ūtāyah suū-
 tāyo va ūtāyah || 6 || ná tām tigmām canā tyājo ná drāsad
 abhi tām gurú | yāsmā u śārma saprātha ādityāso ārādhvam
 anehāso va ūtāyah suūtāyo va ūtāyah || 7 || yushmé devā
 āpi shmasi yūdhyanta iva vārmasu | yūyām mahó na énaso
 yūyām árbhād urushyatānehāso va ūtāyah suūtāyo va ūtā-
 yah || 8 ||

To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers-of the chariots avoid rough roads; may we abide in resplendent Lord's guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8

अदितिर्न उरुष्यत्वदितिः शर्म यच्छतु ।
 माता मित्रस्य रेवतोऽर्यम्णो वरुणस्य चानेहसो व ऊतयः सुऊतयो व ऊतयः ॥९॥
 यहेवाः शर्म शरणं यद्भद्रं यदेनानुरम् ।
 त्रिधातु यद्वरुण्यो तदस्मासु वि यन्तनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१०॥

áditir na urushyatv áditiḥ śarma yachatu | mātā
 mitrásya reváto 'ryamṇó váruṇasya cāneháso va ūtāyaḥ
 suūtāyo va ūtāyaḥ || 9 || yād devaḥ śarma śaraṇām yād
 bhadram yād anāturām | tridhātu yād varūthyam tād
 asmāsu vi yantanāneháso va utāyaḥ suūtāyo va ūtāyaḥ
 || 10 || a ||

॥९॥ आदित्या अव हि ख्यताधि कूलादिव स्पशः ।
 सुतीर्थमवतो यथानु नो नेपथा सुगमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥११॥
 नेह भद्रं रक्षस्यिने नाव्ये नोपया उत ।
 गवे च भद्रं धेनवे वीराय च श्रवस्येनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१२॥
 यदाविर्यदपीच्यं देवासो अस्ति दुष्कृतम् ।
 त्रिने तद्विश्वमाप्त्य आरे अस्मदधातनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१३॥

ádityā áva hí khyátádhi kúlād iva spāṣaḥ | sutīrthám
 árvato yathānu no nesbathā sugám aneháso va ūtāyaḥ
 suūtāyo va ūtāyaḥ || 11 || nchá bhadram rakshasvīne náva-
 yaí nópaya utá | gáve ca bhadram dhenáve virāya ca śra-
 vasyatē 'neháso va ūtāyaḥ suūtāyo va ūtāyaḥ || 12 || yād
 āvir yād apīcyam dévaso ásti duṣkṛitám | trité tād víśvam
 āptyā āre asmád dadbhātanāneháso va ūtāyaḥ suūtāyo va
 ūtāyaḥ || 13 ||

May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us the happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions, —each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13

यच्च गोषु दुष्वप्ययं यच्चासे दुहितर्दिवः ।
 त्रिताय तद्विभाव्याप्याय परा वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१४॥
 निष्कं वा वा कृण्वते स्वजं वा दुहितर्दिवः ।
 त्रिते दुष्वप्ययं सर्वमाप्ये परि ददमस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१५॥

yác ca góshu dushvápnnyam yác cāsmé duhi-
 tar divah | tritāya tād v'bhāvāry āptyāya pārā vahānehāso
 va ūtāyah suūtāyo va ūtāyah || 14 || nishkāṁ vā ghā kṛṇā-
 vate srājāṁ vā duhitar divah | trité dushvápnnyam sārvaṁ
 āptyé pári dadmasy anehāso va ūtāyah suūtāyo va ūtāyah
 || 15 || ० ||

०१०॥ तदन्नाय तदपसे तं भागमुपसेदुषे ।
 त्रिताय च द्विताय चोपो दुष्वप्ययं वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१६॥
 यथो कलं यथो शफं यथं ऋणं संनयामसि ।
 एवा दुष्वप्ययं सर्वमाप्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१७॥
 अजैष्माद्यासनाम चाभूमानागसो वयम् ।
 उषो यस्मादुष्वप्ययादभैष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१८॥

tādannāya tādapase tām bhāgām upasedúshe | tritāya
 ca dvitāya cósho dushvápnnyam vahānehāso va ūtāyah suū-
 tāyo va ūtāyah || 16 || yáthā kalām yáthā ṣaphām yátha
 ṛṇām samnāyāmasi | evā dushvápnnyam sārvaṁ āptyé sám
 nayāmasy anehāso va ūtāyah suūtāyo va ūtāyah || 17 ||
 ájaishmādyāsanāma cábhūmánāgasō vayām | úsho yásmād
 dushvápnnyād ábhaishmāpa tād uchatv anehāso va ūtāyah
 suūtāyo va ūtāyah || 18 || 10 ||

O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us transfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness),—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams, which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18

(४८) भट्टवत्वारिणं सूक्तम्

(१-१५) पञ्चदशर्चस्यान्य सूक्तस्य षोडः काण्वः प्रगाय ऋषिः । सोमो देवता । (१-४, ६-१५)

प्रथमादिवतुर्गुणां पञ्चमादिदशानाञ्च विष्टुप्, (५) पञ्चम्याश्च जगती उन्दसी ॥

॥ १ ॥

स्वा॒दोर॑भक्षि॒ वय॑सः सुमे॒धाः स्वा॒ध्यो वरि॑वो॒वित्तर॑स्य ।
 विश्वे॒ यं दे॒वा उ॒त मर्त्या॑सो मधु॒ ब्रुव॑न्तो अ॒भि स॑ंचरन्ति ॥१॥
 अ॒न्तश्च॒ प्रागा॒ अदि॑तिर्भ॒वास्य॑वया॒ता हर॑सो दै॒व्यस्य॑ ।
 इ॒न्द्रवि॑न्द्रस्य स॒ख्यं जु॑षाणः श्रौ॒ष्टीव॑ धु॒रम॑नु रा॒य ऋ॑ध्याः ॥२॥
 अपा॑म सोम॑म॒मृता॑ अभ॒माग॑न्म ज्योति॑रवि॒दाम॑ दे॒वान् ।
 किं नून॑म॒स्मान्कृ॑णव॒दरा॑तिः किमु॑ धृ॒तिर॑मृत॒ मर्त्य॑स्य ॥३॥

48.

Svādór abhakshi váyasah sumedhāḥ svādhyò varivovít-
 tarasya | víśve yám devā utá mártvyāso mádhu bruvánto
 abhí samcáranti || 1 || antás ca prágā áditir bhavāsy ava-
 yātá háraso daívyasya | índav índrasya sakhyām jushānāḥ
 śraúshṭīva dbúram ánu rāyá řidhyāḥ || 2 || ápāma sómam
 amṛitā abhūmāganma jyótir ávidāma devān | kíṃ nūnám
 asmān kṛiṇavad árātiḥ kíṃ u dhūrtír amṛita mártvyasya
 || 3 ||

शं नो भव हृद् आ पीत इन्द्रो पिनेव सोम सूनवे सुशेवः ।
 सखेव मख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥
 इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु ।
 ते मा रक्षन्तु विस्वसश्चरित्रादुत मा सामाद्यवयन्त्विन्दवः ॥५॥

sām no bhava hṛidā ā pitā indo pitēva soma sūnāve
 suśēvaḥ | sākheva sākhyā uruśaṁsa dhīraḥ prā ṇa āyur ji-
 vāse soma tāriḥ || 4 || imé mā pitā yaśasa uruśhyāvo rā-
 tham ná gāvaḥ sām anāha pāvasu | té mā rakshantu vi-
 śrāsaḥ caritrād utá mā srāmād yavayantv indavaḥ || 5 || ॥

May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. 1

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). 2

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man's deception now to us? 3

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. 4

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. 5

॥१२४॥

अग्निं न मा मथितं सं दिदीपुः प्र चक्षय कृणुहि वस्यसो नः ।
 अथा हि ते मद आ सोम मन्ये रेवौ इव प्र चरा पुष्टिमच्छ ॥६॥
 इक्षिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।
 सोम राजन्प्र ण आयूषि तारीरहानीव सूर्यो वासराणि ॥७॥

agnīm ná ma mathitām sám didīpaḥ prā cakshaya kṛi-
 nuhī vāsyaso naḥ | āthā hī te māda ā soma manye revāu
 iva prā carā puṣṭim ācha || 6 || ishireṇa te mānasā sutā-
 sya bhakṣīmāhi pītryasyeva rāyaḥ | śoma rājan prā ṇa
 āyūnshi tārīr āhānīva sūryo vāsaraṇi || 7 ||

सोम राजन्मृळया नः स्वस्ति तव स्मसि व्रत्यांस्तस्य विधि ।
 अलर्ति दक्ष उत मन्युरिन्द्रो मा नो अर्यो अनुकामं परा दाः ॥८॥
 त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषस्तथा नृचक्षाः ।
 यत्ते वयं प्रमिनाम व्रतानि स नो मृळ सुषुखा देव वस्यः ॥९॥
 ऋदुदरेण सख्या सचेय यो मा न रिष्येद्वर्यश्च पीतः ।
 अयं यः सोमो न्यघाय्यसे तस्मा इन्द्रं प्रतिरमेन्यार्युः ॥१०॥

śoma rājan mṛi-
 lāyā naḥ svastī tāva smasi vratyās tāsya viddhi | ālartī
 dāksha utā manyūr indo mā no aryō anukāmam parā dāḥ
 || 8 || tvam hī nas tanvaḥ soma gopā gātre-gātre nishasāthā
 nṛicākshāḥ | yāt te vayam pramināna vratāni sā no mṛiḥ
 sushakhā deva vāsyah || 9 || ṛidūdāreṇa sākhyā sacceya yō
 mā ná rīshyed dharyasva pītāḥ | ayam yāḥ śomo ny ādhāyy
 asmé tasmā indram pratīram emy āyuh || 10 || 12 ||

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us. 6

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer. 7

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure. 8

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious. 9

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord. 10

॥१३॥

अप॒ त्या अ॑स्थुर॒निरा॑ अमी॒वा निर॑त्रस॒न्तमि॒षीची॒रभै॑षुः ।
 आ सोमो॑ अ॒स्माँ अ॑रुह॒द्विहा॑या अ॒गन्म॒ यत्र॑ प्रति॒रन्त॒ आयुः॑ ॥११॥
 यो न॒ इन्द्रुः॑ पि॒तरो॒ ह॒त्सु पी॒तोऽम॑त्यो॒ म॒त्यो आ॒वि॒वेश॑ ।
 तस्मै॑ सोमा॒य ह॒विषा॑ वि॒धेम॒ मृ॒ळीके॑ अस्य सु॒मतौ॑ स्याम ॥१२॥
 त्वं सोम॑ पि॒तृभिः॑ संवि॒दानो॑ऽनु॒द्यावा॑पृथि॒वी आ त॑तन्व ।
 तस्मै॑ त इन्द्रो॒ ह॒विषा॑ वि॒धेम॒ व॒यं स्याम॑ पत॒यो र॒यी॒णाम् ॥१३॥

āpa tyā asthur ānira āmīvā nīr atrasan tāmishīcīr ābhai-
 shuh | ā sómo asmāñ aruhad víhāya āganma yātra prati-
 rānta āyuh ॥ 11 ॥ yó na índuh pitaro hṛtsú pītó 'martyo
 mártyañ āvivēṣa | tasmai sómāya havishā vidhema mṛṣiké
 asya sumatau syāma ॥ 12 ॥ tvām soma pitṛībhiḥ samvidāno
 'nu dyāvāpṛithivī ā tatantha | tasmai ta indo havishā vi-
 dhema vayāṃ syāma pātayo rayīṇām ॥ 13 ॥

त्रा॒तारो॑ दे॒वा अधि॑ वो॒चता॒ नो मा नो॑ नि॒द्रा ई॒शत॑ मोत जल्पिः ।
 व॒यं सोम॑स्य वि॒श्वहं॑ प्रि॒यासः॑ सु॒वीरा॑सो वि॒दथ॑मा व॒देम॑ ॥१४॥
 त्वं नः॑ सोम॒ वि॒श्वतो॑ वयो॒धास्त्वं स्व॑र्वि॒दा वि॒शा नृ॑चक्षाः ।
 त्वं न॑ इन्द्र ऊ॒तिभिः॑ स॒जोषाः॑ प॒हि प॒श्वाता॑दुत वा पु॒रस्ता॑त् ॥१५॥

trātāro devā
 ādhi vocatā no mā no nidrā īṣata mótá jālpīḥ | vayāṃ só-
 masya viśváha priyāsah suvīrāso vidātham ā vadema ॥ 14 ॥
 tvām naḥ soma viśvāto vayo dhāsv tvām svarvīd ā viśā nṛ-
 cākshāḥ | tvām na inda ūtibhiḥ sajōṣaḥ pāhi paścātād utā
 vā purastāt ॥ 15 ॥ 13 ॥

May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature's bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15

(४९.) एकोनपञ्चाशं सूक्तम्

(१-१०) दशार्धस्यास्य सूक्तस्य काण्वः प्रमकण्व ऋषिः । इन्द्रो देवता । प्रगायः (विषमर्षा बृहती, समर्षा सतोबृहती) उन्दः ॥

॥ १५ ॥

अभि प्र वः सुरार्धसमिन्द्रमर्चं यथा विदे ।
 यो जरितृभ्यो मघवा पुरुवसुः सहस्रेणेव शिक्षति ॥१॥
 शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
 गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२॥

49

Abhi prā vah surārdhasam indram arca yāthā vidé | yó
 jaritrībhyo maghāvā purūvasuḥ sahasreṇeva śikṣhati || 1 ||
 śatānīkeva prā jigāti dhṛishṇuyā hānti vṛitrāṇi dāśuṣhe |
 girér iva prā rāsā asya pinvire dātrāṇi purubhōjasah || 2 ||

आ त्वा सुतास इन्दवो मदा य इन्द्र गिर्वणः ।
 आपो न वज्रिन्नन्योक्त्यं सरः पृणन्ति शूर राधसे ॥३॥
 अनेहसं प्रतरणं विवक्षणं मध्वः स्वादिष्ठमीं पिव ।
 आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥४॥
 आ नः स्तोममुप द्रवद्वियानो अश्वो न सोतृभिः ।
 यं ते स्वधावन्त्स्वदयन्ति धेनव इन्द्र कर्षेष्ण रातयः ॥५॥

ā tvā sutāsa indavo mādā yā indra girvaṇaḥ | āpo nā vaj-
 rinn ānv okyāṃ sārāḥ pṛiṇānti śūra rādhasē || 3 || anehāsam
 pratāraṇaṃ vivākṣhaṇaṃ mādhyah svādiṣṭhām im piba |
 ā yāthā mandasānāḥ kirāsi naḥ prā kṣudrēva tmānā dhṛi-
 śhāt || 4 || ā na stōmam ūpa dravād dhiyānó āśvo nā sō-
 tṛibhiḥ | yāṃ te svadhāvan svadāyanti dhenāva indra kārṣeṣṇa
 veshu rātayaḥ || 5 || ॥ ॥

I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificent and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. These prayful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the millstone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5

॥१॥

उग्रं न वीरं नमसोप सेदिम विभूतिमक्षितावसुम् ।
 उद्रीव वज्रिन्नवतो न सिञ्चते क्षरन्तीन्द्र धीतयः ॥६॥
 यद्ध नूनं यद्वा यज्ञे यद्वा पृथिव्यामधि ।
 अतो नो यज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गंहि ॥७॥

ugrām nā vīrām nāmasōpa sedima vibhūtim ākshitāva-
 sum | udriṇa vajrinn avatō nā siñcaté kshārantīndra dhī-
 tāyah || 6 || yād dha nūnām yād vā yaññé yād vā prithi-
 vyām ādhi | āto no yajñām āśubhir mahemata ugrā ugré-
 bhir ā gahi || 7 ||

अजिरासो हरयो ये ते आशवो वाता इव प्रसक्षिणः ।
 येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्देशे ॥८॥
 एतावतस्त ईमह इन्द्र सुमस्य गोमतः ।
 यथा प्रावो मघवन्मेध्यातिथिं यथा नीपातिथिं धने ॥९॥
 यथा कण्वे मघवन्त्रसदस्यवि यथा पक्थे दशव्रजे ।
 यथा गोशर्ये असनोऋजिश्चनीन्द्र गोमद्विरण्यवत् ॥१०॥

ajirāso hārayo yé ta āśāvo vātā iva pra-
 sakshīṇaḥ | yēbhir āpatyam mānushaḥ parīyase yēbhir viś-
 vaṃ svār dīśé || 8 || etāvatas ta īmaha īndra sumnāya gō-
 mataḥ | yāthā prāvo maghavan mēdhyātithim yāthā nīpā-
 tithim dhāne || 9 || yāthā kāṇve maghavan trasādasyavi yā-
 thā pakthé daśavraje | yāthā gōśarye āsanor ṛjīṣvanīndra
 gōmad dhīraṇyavat || 10 || 15 ||

O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and overpowering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10

(५०) पञ्चाशं सूक्तम्

(१-१०) दशचम्यास्य सूक्तस्य काण्वः पुष्टिगुक्तयिः । इन्द्रो देवता । प्रगायः (विषमर्षा बृहती. समर्षा सतो बृहती) छन्दः ॥

॥ १. ५० ॥

प्र सु श्रुतं सुरार्धसमर्षां शक्रमभिष्टये ।
 यः सुन्वते स्तुवते काम्यं वसुं सहस्रेणेव मंहते ॥१॥
 शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिषो महीः ।
 गिरिर्न भुज्मा मघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥२॥
 यदीं सुतासु इन्द्रवोऽभि प्रियममन्दिषुः ।
 आपो न धायि सर्वनं म आ वसो दुघा इवोपा दाशुषे ॥३॥

50.

Prā sú śrutāṃ surārdhasam āreā śakrām abhīṣṭaye |
 yāḥ sunvaté stuvaté kāmīyaṃ vāsu sahasreṇeva mānhate
 || 1 || śatānikā hetāyo asya duṣṭārā indrasya samīṣho ma-
 hīḥ | girir nā bhujmā maghāvatsu pinvate yād īṃ sutā
 āmandishuḥ || 2 || yād īṃ sutāsa indavo 'bhī priyām āmandi-
 shuḥ | āpo nā dhāyi sāvanam ma ā vaso dūghā ivōpa
 dāśuṣhe || 3 ||

अनेहसं वो हवमानमुतये मध्वः क्षरन्ति धीतयः ।
 आ त्वा वसो हवमानासु इन्द्रव उप स्तोत्रेषु दधिरे ॥१॥
 आ नः सोमै स्वध्वर इयानो अत्यो न तोशते ।
 यं ते स्वदावन्त्स्वदन्ति गूर्तयः पौरै चन्दयसे हवम् ॥२॥

anchāsam vo hāvamānam utāye mādhvah
 ksharanti dhītāyāḥ | ā tvā vaso hāvamānāsa indava ūpa
 stotrēṣhu dadhire || 4 || ā naḥ sōme svadhvarā iyāno ātyo
 nā toṣate | yām te svadāvan svādanti gūrtāyāḥ paure
 chandayase hāvam || 5 || 16 ||

I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns. 1

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers. 2

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milch kine to the worshipper. 3

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstasy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers. 4

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies, which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best. 5

॥१७॥

प्र वीरमुग्रं विविचिं धनस्पृतं विभूतिं राधसो महः ।
 उद्रीव वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुपे ॥६॥
 यद नूनं परावति यद्वा पृथिव्यां दिवि ।
 युजान इन्द्र हरिभिर्महेमत ऋष्व ऋष्वेभिरा गहि ॥७॥

prá virám ugrám vívicim dhanasprítam víbhūtim rādhaso
 maháh | udríva vajrinn avató vasutvaná sádā pīpetha dā-
 śushe || 6 || yád dha nūnám parāvátī yád vā pṛithivyám
 divi | yujāná indra hāribhir mahemata řishvá řishvébbhir á
 gahi || 7 ||

रथिरासो हरयो ये ते अस्त्रिध ओजो वानस्य पिप्रति ।
 येभिर्नि दस्युं मनुषो निघोषयो येभिः स्वः पुरीयसे ॥८॥
 एतावतस्ते वसो विद्याम शूरा नव्यसः ।
 यथा प्राव एतशं कृत्व्ये धने यथा वशं दशव्रजे ॥९॥
 यथा कष्वे मघवन्मेधे अध्वरे दीर्घनीथे दमूनसि ।
 यथा गोशयि अंसिषासो अद्रिवो मयि गोत्रं हरिश्चियम् ॥१०॥

rathirāso hārayo yé te asrídha ójo vātasya pí-
 prati | yébbhir ní dāsyum mánusho nighóshayo yébbhiḥ svàh
 paríyase || 8 || etāvatas te vaso vidyāma śūra nāvyaśaḥ |
 yáthā práva étaśam kṛítvye dhāne yáthā váśam dāśavraje
 || 9 || yáthā kánve maghavan médhe adhvaré dírghánithe
 dāmūnasi | yáthā góśarye ásishāso adrivo máyi gotráṁ ha-
 riśríyam || 10 || 17 ||

May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain. 6

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praiseworthy lord, the lofty one, with the lofty. 7

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky. 8

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies. 9

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold. 10

(५१) एकपञ्चाशं सूक्तम्

(१-१०) दशर्चन्यान्म्य सूक्तान्य काण्वः श्रुष्टिगुरुभिः । इन्द्रो देवता । प्रगायः । विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥ १८ ॥

यथा मनौ सांवरणौ सोममिन्द्रापिबः सुतम् ।
 नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगौ श्रुष्टिगौ सचा ॥१॥
 पार्षद्वाणः प्रस्कृष्टं समसादयच्छयानं जिन्मिमुद्धितम् ।
 सहस्राण्यसिषासद्गवामृषिस्त्वोतो दस्यवे वृकः ॥२॥

51.

Yáthā mánanau sámyarāṇau sōman indrápibah sutám |
 nípātithau maghavan médhyātithau púshtigau śrúshtigau
 sácā || 1 || pārsadvāṇāḥ praskṛṣṭam sām asādayas chāya-
 nam jivrim úddhitam | sahásrāṇy asishāsad gāvām ṛshis
 tvóto dásyave vṛikah || 2 ||

य उक्थेभिर्न विन्धते चिकित्य ऋषिचोदनः ।
 इन्द्रं तमच्छा वदु नव्यस्या मत्वर्षित्यन्तं न भोजसे ॥३॥
 यस्मा अर्कं सप्तशीर्षाणमानुचुस्त्रिधातुमुत्तमे पुदे ।
 स त्विमा विश्वा भुवनानि चिकद्गदादिर्ज्ञानिष्ट पौंस्यम् ॥४॥

yá ukthébhīr ná vindháte cikít
 yá ṛshicódanah | indram tām áchā vada nāvyaśya maty
 áriśhyantam ná bhójase || 3 || yásmā arkam saptáśirshāṇan
 āṇricús tridhátum uttamé pulé | sá tv imá víśvā bhúva-
 nāni cikradad ád ij janishṭa paúnsyam || 4 ||

O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepid. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4

यो नो दाना वसूनामिन्द्रं तं हूमहे वयम् ।
विद्वा ह्यस्य सुमतिं नवीयसीं गुमेस गोमति व्रजे ॥५॥

yó no dātā
vāsūnām indram tāṃ hūmahe vayām | vidmā hy āsya su-
matīm nāviyasīm gamēma gōmati vrajē ॥ 5 ॥ 16 ॥

॥१०॥

यस्मे त्वं वसो दानाय शिक्षसि स रायम्पोषमश्नुते ।
तं त्वा वयं मघवन्निन्द्र गिर्यणः सुतावन्तो हवामहे ॥६॥
कदा चन स्तरीरसि नेन्द्रं सश्चसि दाशुषे ।
उपोषेन्न मघवन्भूय इक्षु ते दानं देवस्य पृच्यते ॥७॥
प्र यो ननक्षे अभ्योजसा किविं वधेः शुष्णं निघोषयन् ।
युदेदस्तम्भीत्प्रथयन्नमं दिवमादिज्जनिष्ट पार्थिवः ॥८॥
यस्यायं विश्व आयो दासः शेवधिषा अरिः ।
तिरश्चिदुर्ये रुडमि पर्वीरवि तुभ्येतसो अज्यते रयिः ॥९॥
तुरण्यवो मधुमन्तं घृतश्चतुर्विप्रोऽसो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्दवः ॥१०॥

yāsmāi tvāṃ vaso dānāya śikṣhasi sā rayās pōsham
aśnute | tāṃ tvā vayām maghavann indra girvanah sūtā-
vanto havāmahe ॥ 6 ॥ kadā canā starir asi nēndra saścasi
dāśūshe | ūpopēn nū maghavan bhūya in nū te dānam de-
vāsyā prīcyate ॥ 7 ॥ prā yó nanakshé abhy ójasa krivim
vadhañ śūshṇam nighoshāyan | yadéd āstambhit prathā-
yann amūṃ divam ād ī janishṭa pāṛthivah ॥ 8 ॥ yasyayām
vīśva āryo dāśah śevadhipā arīh | tirāś cid aryo rūṣame
pārīravi tūbhyēt só ajyate rayīh ॥ 9 ॥ turanyavo madhu-
mantam ghṛitaseūtam vipraso arkām anṛicuḥ | asmé rayīh
paprathe vṛṣṇyam śavo 'smé suvanāsa indavah ॥ 10 ॥ 17 ॥

We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional affection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10

(१२) दिपञ्चासं सुतम्

(१-१०) दशर्चस्यास्य सुतस्य काण्व आयुर्केपिः । इन्द्रो देवता । प्रभायः (विपमयां बृहती, समयां सतीबृहती) छन्दः ॥

॥२०॥

यथा॑ मनो॑ वि॒वस्व॑ति सोमं॑ श॒क्रा॒पि॒वः सु॑तम् ।
 यथा॑ त्रि॒ते छ॒न्द इन्द्र॑ जु॒जोष॑स्या॒यो मा॑दयसे॒ सचा॑ ॥१॥
 पृष॑न्नि मे॒ध्यं मा॒तरि॑श्च॒नीन्द्र॑ सु॒वाने॑ अम॒न्दथाः॑ ।
 यथा॑ सोमं॑ द॒शशि॑न्नि द॒शो॒ण्ये स्यु॑र्मर॒श्मावृ॑जू॒नसि॑ ॥२॥

52.

Yáthā mánau vívasvati sómam śakrápibah sutám | yá-
 thā trité chándā indra jújoshasy áyaú mādāyase sácā || 1 ||
 prīshadhre médhyc mātariṣvaníndra suváné ámandatbāḥ |
 yáthā sómam dáśasipre dáśoṇye syúmarasṃmāv řījūnasi
 || 2 ||

य उ॒क्था के॒वला॑ दु॒धे यः सोमं॑ धृ॒षिता॑पि॒वत् ।
 यस्मै॑ वि॒ष्णु॒स्त्रीणि॑ प॒दा वि॒चक्र॑म उप॒ मि॒त्रस्य॑ धर्म॑भिः ॥३॥
 यस्य॑ त्वभि॒न्द्र स्तोमेषु॑ चा॒कनो॑ वाजे॒ वाजि॑ञ्छत॒क्रतो॑ ।
 तं त्वा व॒यं सु॒दु॒घामि॑व गो॒दु॒हो जु॒हुम॑सि श्रव॒स्यवः॑ ॥४॥

yá ukthā kévalā dadhó yáh sómam dhrīshitāpibat |
 yásmai víshṇus trīṇi padā vicakramá úpa mitrásya dhár-
 mabhiḥ || 3 || yásya tvám indra stómeshu cākāno váje vājīñ
 chatakrate] táṃ tvā vayám sudúghām iva godúho juhū-
 mási śravasyávaḥ || 4 ||

O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law. 1

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward. 2

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way. 3

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milk-man invokes the cow who yields abundant milk. 4

यो नो दाना स नः पिता महौ उग्र ईशानकृत् ।
अयामघ्नो मघवा पुरुवसुर्गोरश्वस्य प्र दातु नः ॥५॥

yó no dātā sá naḥ pitā mahāñi ugrā
iṣānakṛt | āyāmann ugró maghāvā purūvāsura górahśvasya
prā dātu naḥ ॥ 5 ॥ 20 ॥

॥५॥

यस्मै त्वं वसो दानाय मंहसे स रायस्पोषमिन्वति ।
वसुयवो वसुपतिं शतक्रतुं स्तोमेरिन्द्रं हवामहे ॥६॥
कदा चन प्र युच्छस्युभे नि पासि जन्मनी ।
तुरीयादित्य हवनं त इन्द्रियमा तस्यावमृतं दिवि ॥७॥
यस्मै त्वं मघवन्निन्द्रा गिर्वणः शिक्षे शिक्षसि दाशुषे ।
अस्माकं गिर उत सुष्टुतिं वसो कण्ववच्छृणुधी हवाम ॥८॥
अस्तावि मन्म पूर्य ब्रह्मेन्द्राय वोचत ।
पूर्वीकृतस्य बृहतीरनूपत स्तोतुर्मेधा अक्षत ॥९॥
समिन्द्रो रायो बृहतीरधनुत सं क्षोणी समु सूर्यम् ।
सं शुक्रासुः शुचयुः सं गवाशिरः सोमा इन्द्रममन्दिषुः ॥१०॥

yāsmāi tvāṃ vaso dānāya māñhase sā rāyās pōsham
invati | vasūyāvo vāsupatim śatākratum stómair indram
havāmahe ॥ 6 ॥ kadā canā prā yuchasy ubhé ní pāsi jān-
manī | tūrīyāditya hávanam ta indriyām á tasthāv amṛitam
divi ॥ 7 ॥ yāsmāi tvāṃ maghavann indra girvaṇaḥ śiksho
śikshasi dāśúshe | asmākam gīra utā susṭutim vaso kaṇ-
vavāc chṛiṇudhī hāvam ॥ 8 ॥ ástāvi māñma pūrvyām brāh-
méndrāya vocata | pūrvīr ṛitāsyā bṛihatīr anūshata stotūr
medhā asṛikshata ॥ 9 ॥ sām índro ráyo bṛihatīr adbūnuta
sām kshonī sām u sūryam | sām śukrásaḥ śúcayaḥ sām
gāvāśirah sómā indram amandishuh ॥ 10 ॥ 21 ॥

He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses. 5

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs. 6

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven. 7

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise. 8

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Br̥hati* verses in the ceremonies in which devotees have poured forth many hymns. 9

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment. 10

(५३) विषञ्चानां सूक्तम्

(१-८) भट्टर्यस्यास्य सूक्तस्य काण्वो मेव्य ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्चा
वृद्धती, समर्चा सतोवृद्धती) छन्दः ॥

॥२३॥

उपमं त्वा मघोनां ज्येष्ठं च वृषभाणाम् ।
 पुर्भित्तमं मघवन्निन्द्र गोविदुमीशानं राय ईमहे ॥१॥
 य आयुं कुत्समतिधिग्वमर्दयो वावृधानो द्विवेदिवे ।
 तं त्वा वयं हर्यश्वं शतक्रतुं वाजयन्तो हवामहे ॥२॥

53.

Upamám tvā maghónām jyéshtham ca vṛishabhāṇām |
 pūrbhíttamam maghavann indra govídāṃ īśānam rāyā īmahe
 || 1 || yá āyūṃ kútsam atithigvām árdayo vāvṛidhānó divé-
 dive | tám tvā vayām háryashvam śatákratūṃ vājayaṅto
 havāmahe || 2 ||.

आ नो विश्वेषां रसं मध्वः सिञ्चन्त्वद्रयः ।
 ये परावति सुन्विरे जनेष्वा ये अर्वावतीन्दवः ॥३॥
 विश्वा द्वेषांसि जहि चाव चा कृधि विश्वे सन्वन्त्वा वसु ।
 शीष्टेषु चित्ते मदिरासो अंशवो यत्रा सोमस्य तृप्पसि ॥४॥

ā no viśveshām rasam mādhlvaḥ siñcantv
 ādrayaḥ | yé parāvāti sunviré jāneshv ā yé arvāvātīndayaḥ
 || 3 || viśva dvéshānsi jāhi cáva cá kṛidhi viśve sanvantv ā
 vāsu | śishteshu cit te madirāso aṅśavo yātrā sōmasya
 trīmpāsī || 4 || २२ ||

We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, increasing His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e.with your vital forces). 2

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the prayful verses are effective, where you, O Lord, saturate yourself with divine love. 4

॥२३॥

इन्द्र नदीय एदिहि मितमंधाभिरुतिभिः ।
 आ शंतम् शंतमाभिरभिष्टिभिरा स्वापि स्वापिभिः ॥५॥
 आजितुरं सत्पति विश्वचर्षणि कृधि प्रजास्वामगम् ।
 प्रसूतिरा शर्चाभिर्येत उक्थिनः कर्तुं पुनत आनुषक् ॥६॥
 यस्ते साधिष्ठोऽवसे ते स्याम भरेषु ते ।
 वयं होत्राभिरुत देवहृतिभिः ससवांसो मनामहे ॥७॥
 अहं हि ते हरिवो ब्रह्म वाजयुराजि यामि सदोतिभिः ।
 त्वामिदेव तममे समश्चयुर्गव्युरग्रे मथीनाम् ॥८॥

indra nédiya éd ihi mitāmedhābhir ūtibhiḥ | ā śamtama
 śamtamābhir abhisṭībhir ā svāpe svāpībhiḥ || 5 || ājitūram
 sātpatim viśvācarshaṇim kṛdhi prajāsv ābhagam | prā sū
 tirā śacībhir yé ta ukthīnaḥ krātum punatā ānuśāk || 6 ||
 yās te sādhisṭhó 'vase té syāma bhāreshu te | vayām hó-
 trābhir utā devāhūtibhiḥ sasavāṅso manāmahe || 7 || ahām
 hí te harivo brāhma vājayúr ājīm yāmi sādōtibhiḥ | tvām
 íd evā tām āme sām aśvayúr gavyúr āgre mathīnām
 || 8 || 23 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-८) अष्टर्वस्यास्य सूक्तस्य ऋषयो मातरिष्वा ऋषिः । (१-२, ५-८) प्रथमाद्वितीययोर्ऋषोः

पञ्चम्याद्विचतसृणाञ्छेन्द्रः, (३-४) तृतीयाचतुर्थ्योश्च विश्वे देवा देवताः । प्रगायः

(विषमर्चां वृहती, समर्चां सतोवृहती) छन्दः ॥

॥२४॥

एतत्त इन्द्र वीर्यं गीर्भिर्गुणान्ति कारवः ।
 ते स्तोमन्त ऊर्जमावन्धृतश्रुतं पौरासो नक्षन्धीतिभिः ॥१॥

Etāt ta indra vīryam gīrbhīr gṛiṇānti kāravaḥ | té stó-
 bhanta ūrjam āvan ghrītaṣcūtam pauraśo nakshan dhitībhiḥ
 || 1 ||

O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

O resplendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1

नध्रन्त इन्द्रमवसे सुकृत्या येषां सुतेषु मन्दसे ।
 यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्य ॥२॥
 आ नो विश्वे सजोषसो देवासो गन्तनाप नः ।
 वसवो रुद्रा अवसे न आ गमञ्छन्वन्तु मरुतो हवम् ॥३॥
 पुषा विष्णुर्हवन् मे सरस्वत्यवन्तु मस मिन्धवः ।
 आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥४॥

nákshanta indram ávase sukṛtyāyā yéshāṃ sutéshu
 mándase | yáthā samvarté ámodo yáthā kṛishá evásmé indra
 matsva || 2 || á no víśve sajóshaso dévāso gántanópa nah |
 vásavo rudrá ávase na á gamañ chrinvantu marúto hávam
 || 3 || pūshá víshṇur hávanam me sárasvaty ávantu sapta
 síndhavaḥ | ápo vátaḥ párvatāso vānaspátih śṛiṇótu prithiví
 hávam || 4 || 24 ||

॥२५॥

यदिन्द्र राधो अग्नि ते माघोनं मघवत्तम ।
 तेन नो बोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥५॥
 आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।
 वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्वरे ॥६॥

yád indra rádho ásti te mághonam maghavattama | téna
 no bodhi sadhamádyo vṛidhé bhágo dānáya vṛitrahān || 5 ||
 ájipate nṛipate tvám íd dhí no vája á vakshi sukrato | vítí
 hótrābhir utá devávitibhiḥ sasavānsa ví śṛinvire || 6 ||

They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature's bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature's forces. 6

सन्ति ह्य॑र्य आशिष॑ इन्द्र॑ आयु॑र्जनानाम् ।
 अ॒स्मान्नक्ष॑स्व मघव॑न्नुपाव॑से धु॒क्षस्व॑ पि॒प्युषी॑मिषम् ॥७॥
 व॒यं ते॒ इन्द्र॑ स्तोमे॑भिर्विधेम॒ त्वम॑स्माकं॒ शत॑कतो ।
 महि॑ स्थ॒रं शश॑यं राधो॒ अह॑यं प्रस्क॑ण्वाय॒ नि तो॑शय ॥८॥

sānti

hy āryā āśiṣha indra āyur jānānām | asmān nakshasva ma-
 ghavann ūpāvase dhukshāsva pipyúshīm iṣham || 7 || vayam
 ta indra stómebhir vidhema tvām asmākaṁ śatakrato |
 máhi sthūrām śaśayām rādho áhrayam praskaṇvāya ní
 toṣaya || 8 || 25 ||

(५५) पञ्चपञ्चाशं सूक्तम्

(१-५) पञ्चपञ्चाशस्य सूक्तस्य काण्वः कृत्र कपि । इन्द्रः प्रस्कण्वस्य दानम्नुतिश्च देवते । (१-३. ७)
 प्रथमादिनीययोर्कचोऽथनुःयोश्च गायत्री, (३. ५) तृतीयापञ्चम्याश्चानुष्टुप् छन्दसी ॥

॥३६॥

भूरीन्द्रस्य वीर्यं व्यरव्यमभ्यायति । राधस्ते दस्यवे वृक ॥१॥
 शतं श्वेतासं उक्ष्णो दिवि तारो न रञ्चन्ते । मुह्ता दिवं न तस्तभुः ॥२॥
 शतं वेणुञ्छतं शुनः शतं चर्मीणि मृत्नानि ।
 शतं मे बल्वजस्तुका अरुणिणां चतुःशतम् ॥३॥

55.

Bhurīd indrasya vīryam vy ákhyam abhy áyati | rādhas
 te dasyave vṛika || 1 || śatām śvetāsa ukshāṇo divi tāro ná
 rocante | mahnā divam ná tastabhuh || 2 || śatām veṇūñ
 chatām śunah śatām cārmāṇi mlātāni | śatām me balba-
 jastukā árushīṇām cātuṣsatam || 3 ||

Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water. 7

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time. 8

55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. 1

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. 2

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. 3

सुदेवाः स्व काण्वायना वयोवयो विचरन्तः । अश्वांसो न चङ्क्रमत ॥४॥
 आदित्साप्तस्य चर्किरन्नानूनस्य महि श्रवः ।
 श्यावीरगनिध्वसन्पथश्रुषा च न संनशे ॥५॥

sudevā stha kānvāyanā
 váyo-vayo vicarāntaḥ | āsvāso ná caṅkramata || 4 || ād it
 saptāsyā carkirann ānūnasya māhi śrāvaḥ | śyāvīr atidhva-
 sán pathāś cakshushā canā samnāṣe || 5 || 2c ||

(५.६) पदपञ्चाशं सूक्तम्

(१-५) पञ्चम्याम्य सूक्तस्य काण्वः पृषघ्न ऋषिः । (१-५) प्रथमादिचतुर्कचामिन्द्रः प्रमृगवत्य दानस्तुतिश्च,
 (५) पञ्चम्याम्यमिसूरी देवताः । (१-५) प्रथमादिचतुर्कचां गायत्री, (५) पञ्चम्याम्य पङ्क्तिः छन्दसी ॥

॥५॥

प्रति ते दस्यवे वृक राधे अदृश्यह्वयम् । द्यौर्न प्रथिना शवः ॥१॥
 दश मह्यं पौतकृतः सहस्रा दस्यवे वृकः । नित्याद्रायो अमंहत ॥२॥
 शतं मे गर्दभानां शतमूर्णावतीनाम् । शतं दासां अति स्वजः ॥३॥
 तत्रो अपि प्राणीयत पूतकैतायै व्यक्ता । अश्वानामिन्न युथ्याम् ॥४॥
 अचेत्यग्निश्चिकितुर्हव्यवाद् स सुमद्रथः
 अग्निः शुक्रेण शोचिषा बृहत्सूरो अरोचत दिवि सूर्यो अरोचत ॥५॥

56.

Prāti te dasyave vṛika rādho adarsy āhrayam | dyaúr
 ná prathiná śavaḥ || 1 || dāśa mahyam pautakratāḥ sahasrā
 dāsyave vṛikaḥ | nityād rāyo amāhata || 2 || śatām me gar-
 dabhānām śatām ūrṇāvatīnām | śatām dāsān āti svajāḥ || 3 ||
 tátro āpi prāṇīyata pūtakratāyai vyaktā | āśvānām in ná
 yūthyām || 4 || ācety agniś cikitúr havyavāt sá sumadrathāḥ |
 agniḥ śukreṇa śocīṣhā bṛibāt súro arocata divi sūryo aro-
 cata || 5 || 27 ||

May you have the blessings of Nature's bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds. 4

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them. 5

56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works. 4

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot. 5

(५७) सप्तपद्याशं सूक्तम्

(१-४) चतुर्केचस्यास्य सूक्तस्य काण्वो मेज्य ऋषिः । अश्विनो देवते । त्रिष्टुप् छन्दः ॥

॥३८॥

युवं देवा क्रतुना पूर्व्येण युक्ता रथेन तविषं यजत्रा ।
 आगच्छतं नासत्या शचीभिरिदं तृतीयं सर्वं पिबाथः ॥१॥
 युवां देवास्त्रय एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात् ।
 अस्माकं यज्ञं सर्वं जुषाणा पातं सोममश्विना दीद्यमी ॥२॥

57.

Yuvām devā krātunā pūrvyēṇa yuktā rāthēna tavishām
 yajatrā | āgachataṁ nāsatyā śacibhir idam tṛtīyaṁ sāva-
 nam pibāthah || 1 || yuvām devās trāya ekādaśāsaḥ satyāḥ
 satyāsyā dadṛśe purastāt | asmākaṁ yajñam sāvanam ju-
 shāṇā pātām sōmam aśvinā dīdyagnī || 2 ||

पुनास्यं तदश्विना कृतं वी वृषभो दिवो रजसः पृथिव्याः ।
 सहस्रं शंसो उत ये गविष्टो सर्वो इत्तौ उप याता पिबच्चे ॥३॥
 अयं वी भागो निहितो यजत्रेमा गिरो नासत्योप यातम् ।
 पिबतं सोमं मधुमन्तमस्मे प्र दाश्वांसमवतं शचीभिः ॥४॥

paṇāyyam tād
 aśvinā kṛitām vām vṛishabhó divó rájasah pṛithivyāḥ | sa-
 hásram śānsā utá yé gávishtau sárvān ít tān úpa yāta
 pibadhyai || 3 || ayām vām bhāgó nīhito yajatremā gíro
 nāsatyópa yātam | pibatam sōmam mādhumantam asmé prā
 dāśvānsam avatam śacibhiḥ || 4 || 28 ||

O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the *afternoon* (the third *Savana*) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4

(५८) अष्टपञ्चाशं सूक्तम्

(१-३) नृचम्यास्य सूक्तस्य काण्वो मेघ्य ऋषिः । (१) प्रथमर्चो विन्धे देवा ऋत्विजो वा,

(२-३) द्वितीयातृतीययोश्च विन्धे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥३५॥

यमृत्विजो बहुधा कल्पयन्तः सचेतसो युज्ञमिमं वहन्ति ।
 यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य संवित् ॥१॥
 एकं एवाभिर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः ।
 एकैवोषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम् ॥२॥
 ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।
 चित्रामघा यस्य योगेऽधिजज्ञे तं वां हुवे अति रिक्तं पिबध्ये ॥३॥

58.

Yām ṛitvījo bahudhā kalpāyantaḥ sáchetaso yajñām imām
 vāhanti | yó anūcāno brāhmaṇo yuktā āsīt ká svit tátra
 yājamānasya samvit || 1 || éka evāgnīr bahudhā sámiddha
 ékaḥ sūryo víśvam ānu prābhūtaḥ | ékaivóśhāḥ sárvam
 idāṃ ví bhāty ékaṃ vá idāṃ ví babhūva sárvam || 2 || jyó-
 tishmantam ketumāntam tricakraṃ sukhām rātham sushā-
 dam bhūrivāram | citrāmaghā yasya yoge 'dhiyajñe tam
 vām huvé áti riktam píbadhyai || 3 || 29 ||

[११]

(५९) एकोनवष्टितमं सूक्तम्

(१-३) सप्तचम्यास्य सूक्तस्य काण्वः सुपर्ण ऋषिः । इन्द्रावरुणौ देवताः । जगती छन्दः ॥

॥३६॥

इमानि वां भागधेयानि सिस्तु इन्द्रावरुणा प्र महे सुतेषु वाम् ।
 यज्ञेयज्ञे ह सर्वना भुरण्यथो यत्सुन्वते यजमानाय शिक्षथः ॥१॥

59.

Imāni vām bhāgadhéyāni sisrata indrāvaruṇā prā mahé
 sutéshu vām | yajñé-yajñe ha sávanā bhuranyátho yát su-
 nvaté yājamānāya śikshathaḥ || 1 ||

Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper's knowledge regarding him? 1

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all. 2

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir. 3

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you. 1

निष्पिध्वरीरोषधीराप आस्तामिन्द्रावरुणा महिमानमाशत ।
 या सिस्रन्तु रजसः पारे अध्वनो ययोः शत्रुर्नकिरादेव ओहते ॥२॥
 सत्यं तदिन्द्रावरुणा कृशस्य वां मध्व ऊर्मि दुहते सप्त वाणीः ।
 ताभिर्दार्श्रांसमवतं शुभस्पती यो वामदध्वो अभि पाति चित्तिभिः ॥३॥
 घृतप्लुषः सौम्या जीरदानवः सप्त स्वसारः सदन ऋतस्य ।
 या ह वामिन्द्रावरुणा घृतश्रुतस्ताभिर्धत्तं यजमानाय शिक्षतम् ॥४॥

nīshshbīdhvarīr ōshadbīr

āpa āstām indrāvaruṇā mahimānam āsata | yā sīsratū rā-
 jasaḥ pāre ādhvano yāyoḥ śātrur nākīr ādeva ōhate || 2 ||
 satyām tād indrāvaruṇā kṛśāsya vām mādхва ūrmīm du-
 hate saptā vāṇīḥ | tābhir dāśvānsam avataṁ śubhas pati
 yō vām ādadbho abhi pāti cīttibhiḥ || 3 || ghṛitaprūshaḥ
 saūmyā jīrādānavah saptā svāsārah sādana rītāsya | yā ha
 vām indrāvaruṇā ghṛitaṣcūtas tābhir dhattam yājamānāya
 śikshatam || 4 || ३० ||

३३ १३

अवोचाम महते सौभगाय सत्यं त्वेषाभ्यां महिमानमिन्द्रियम् ।
 अस्मान्त्विन्द्रावरुणा घृतश्रुतस्त्रिभिः सासेभिरवतं शुभस्पती ॥५॥
 इन्द्रावरुणा यदृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्ने ।
 यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तर्पसाभ्यपश्यम् ॥६॥
 इन्द्रावरुणा सौमनसमदत्तं रायस्पोषं यजमानेषु धत्तम् ।
 प्रजां पुष्टिं भृतिमस्मासु धत्तं दीर्घायुत्वाय प्र तिरतं न आयुः ॥७॥

āvocāma mahatē saūbhagāya satyām tveshābhyām ma-
 himānam indriyām | asmān sv indrāvaruṇā ghṛitaṣcūtas
 trībhiḥ sāptēbhir avataṁ śubhas pati || 5 || indrāvaruṇā yād
 ṛishībhyo manīṣhām vācō matīm śrutām adattam āgre | yāni
 sthānāny asṛijanta dhīra yajñām tanvānās tāpasabhy āpa-
 syam || 6 || indravaruṇā saumanasām ādriptaṁ rāyās pōsham
 yājamāneshu dhattam | prajāṁ puṣtīm bhūtim asmāsu
 dhattam dirghayutvāya prā tiratam na āyuh || 7 || ३१ ||

O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage : "the seven sacred metres of speech distil the stream of honey." O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austerities. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7

[अथ सप्तमोऽनुवाकः ॥]

(६०) परिश्रमं सूक्तम्

(१-२०) विशत्युपन्यास्य सूक्तस्य प्रागाथो भगं ऋषिः । अभिर्देयता । प्रागाथः (विश्वमर्चां
ब्रूही, समर्चां सतोब्रूही) छन्दः ॥

॥ २२ ॥

अ॒ग्नि॒ आ या॒ह्य॒ग्नि॒भिर्हो॒तारं॑ त्वा वृ॒णीम॑हे ।
 आ त्वा॒मन॑क्तु प्रय॒ता ह॒विष्म॑न्ती यजि॒ष्ठ ब॒र्हि॒रास॑दे-॥१॥
 अ॒च्छा हि॒ त्वा सह॑सः सू॒नो अ॒ङ्गिरः॑ सु॒च॒श्चर॑न्त्य॒ध्वरे॑ ।
 ऊ॒र्जो न॑पातं घृ॒तकै॑शमीमहेऽ॒ग्निं य॒ज्ञेषु॑ पु॒र्व्यम् ॥२॥
 अ॒ग्ने क॒विर्वे॑धा अ॒सि होता॑ पाव॒क यक्ष्यः॑ ।
 म॒न्द्रो यजि॑ष्ठो अ॒ध्वरे॒ष्वीड्यो॑ वि॒प्रेभिः॑ शु॒क्र म॑न्म॒भिः ॥३॥

60.

Agna á yāhy agnībhīr hōtāraṃ tvā vṛṇīmahe | á tvām
 anaktu prāyata havishmati yājishtham barhīr āsāde || 1 ||
 ācha hī tvā sahasaḥ sūno angirah śrucaḥ caranty adhvare |
 ūrjō nāpātam ghṛitakeṣam īmahe 'gnīm yajñēśu pūrvyam
 || 2 || āgne kavīr vedhā asi hōtā pāvaka yākshyaḥ | mandrō
 yājishtho adhvareśhv idyo viprebhīḥ śukra mānmabhiḥ || 3 ||

अ॒द्रोघ॑मा व॒हो॒शतो॑ य॒विष्ठा॑ दे॒वाँ अ॒जस्र॑ वी॒तये॑ ।
 अ॒भि प्र॒यांसि॑ सु॒धिता॑ व॒सो ग॒हि म॑न्द॒स्व धी॒तिभि॑र्हितः ॥४॥
 त्वमि॒त्सुप्र॑था अ॒स्य॒ग्ने त्रा॑त॒र्कृत॑स्कु॒विः ।
 त्वां वि॒प्रांसः॑ स॒मिध॑ान दी॒दिव॑ आ वि॒वास॑न्ति वे॒धसः॑ ॥५॥

ādrogham ā vahoṣato yavishthiya devāṃ ajasra vitāye | abhi
 prāyaṃsi sūdhitā vaso gahi māndasya dhītībhīr hitāḥ || 4 ||
 tvām it saprāthā asy āgne tratar ritās kavīḥ | tvām vipra-
 saḥ samidhāna dīdiva ā vivāsanti vedhāsaḥ || 5 || ॥

O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts. 1

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames. 2

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees. 3

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises. 4

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled refulgent lord, the devotees invoke you to come and bless all. 5

॥३३॥

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महौ अमि ।
 देवानां शर्मन्मम सन्तु सूरयः शत्रुषाहः स्वमयः ॥६॥
 यथा चिद्धर्मतुसममे संजूर्वेति क्षमि ।
 एवा देह मित्रमहो यो अस्मधुर्दुर्मन्मा कश्च वेनति ॥७॥
 मा नो मर्तीय रिपवे रक्षस्विने माघशसाय रीरघः ।
 अस्त्रेधद्विस्तरणिभिर्यविष्य शिवेभिः पाहि पायुभिः ॥८॥

śócā śocishṭha dīdihī viśe māyo rāsva stotrē mahān
 asi | devānām śarman māma santu sūrayaḥ śatrūśābhaḥ
 svagnāyaḥ ॥ 6 ॥ yātha cid vṛddham atasām āgne sanjūrv-
 asi kshāmi | evā dāha mitramāho yō asmadhrūg durmānmā
 kāś ca vēnati ॥ 7 ॥ mā no mārṭāya ripāve rakshasvine mā-
 ghāśaśāya rīradhaḥ | āsredhadbhis tarāṇibhir yavishṭhya
 śivēbhīḥ pāhi pāyūbhiḥ ॥ 8 ॥

पाहि नो अम एकया पाह्युत द्वितीयया ।
 पाहि गीर्भिस्तिष्ठभिरूर्जां पते पाहि चतुर्भिर्वसो ॥९॥
 पाहि विश्वस्माद्रक्षसो अराव्यः प्र स्त वाजेषु नोऽव ।
 त्वामिद्धि नेदिष्ठ देवतातय आपि नक्षामहे वृधे ॥१०॥

pāhi no agna ekayā pāhy uta
 dvitīyayā | pāhi gīrbhis tisthībhir ūrjām pate pāhi catasṛ-
 bhir vaso | 9 ॥ pāhi viśvasmad rakshāso āraṇyaḥ prā sma
 yūjeshu no 'va | tvām iḍ dhi nēdishṭham devatātaya āpīm
 nākshāmahe vṛdhē ॥ 10 ॥ ३३ ॥

O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires. 6

O fire-divine, you burn down the dry timber on the earth, so, O cherisher of our friends, may you burn him who injures us and whosoever evil-minded conspires to harm us. 7

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures. 8

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches. 9

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them. 10

॥१५॥

आ नो अग्ने वयोवृधं रयिं पावकं शंस्यम् ।
 रास्वा च न उपमाते पुरुस्पृहं सुनीतीं स्वयंशस्तरम् ॥११॥
 येन वंसाम् पृतनासु शर्धंतस्तरन्तो अर्य आदिशः ।
 स त्वं नो वर्ध प्रयसा शचीवसो जिन्वा धियो वसुविदः ॥१२॥
 शिशानो वृषभो यथामिः शृङ्गे दर्विध्वत् ।
 तिग्मा अस्य हनवो न प्रतिधृषे सुजम्भः सहसो युहुः ॥१३॥

ā no agne vayoṽrīdham rayīm pāvaka śaṁsyaṁ | rāsvā
 ea na upamāte puruṣpṛiham śūnīti svāyaśastaram || 11 ||
 yēna vāṁsāma pṛitanāsu śārḍhataś tāranto aryā ādiśaḥ |
 sā tvām no vardha prāyasā śacivaso jīnvā dhīyo vasuvidah
 || 12 || śiśāno vṛiṣabho yathāgniḥ śṛṅge dāvidhvat | tigṁā
 asya hānava nā pratidhrīṣhe sujāmbhaḥ sāhaso yahūḥ || 13 ||

नहि ते अग्ने वृषभ प्रतिधृषे जम्भासो यद्विनिष्ठसे ।
 स त्वं नो होतः सुहुतं हविष्कृधि वंस्वा नो वार्या पुरु ॥१४॥
 शेषे वनेषु मात्रोः सं त्वा मर्तीस इन्धते ।
 अतन्द्रो हव्या वहसि हविष्कृत आदिदेवेषु राजसि ॥१५॥

nahī te agne vṛiṣabha pratidhrīṣhe jāmbhāso yād vitti-
 śthase | sā tvām no hōtaḥ sūhutaṁ havīṣh kṛidhi vāṁsvā no
 vāryā purū || 14 || śeṣe vāneṣhu mātṛōḥ sām tvā mātāsa
 indhate | ātandro havyā vahasī havishkrīta ād īd devēṣhu
 rājasi || 15 || ॥

O purifying Lord, bestow upon us excellent wealth, the augmentor of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother's (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature's bounties. 15

॥३५॥

सप्त होतारम्नमिदीळते त्वामे सुत्यजमहयम् ।
 भिनत्स्यद्वि तर्पसा वि शोचिषा प्राभे तिष्ठ जनाँ अति ॥१६॥
 अग्निमग्नि वो अघ्निरगुं हुवेम वृक्तबर्हिषः ।
 अग्निं हितप्रयसः शश्वतीष्वा होतारं चर्षणीनाम् ॥१७॥

'saptá hótāras tām id ilāte tvāgne sutyajam āhrayam |
 bhinātsy ādriṃ tāpasā ví shoṇishā prāgne tiṣṭha jánāñ āti
 || 16 || agnīm-agnim vo ādhrigum huvēma vṛiktábarhishah |
 agnīm hitáprayasaḥ śaśvatīshv ā hótāraṃ carṣaṇīnām || 17 ||

केतेन शर्मन्तस्वचते सुषामण्यग्ने तुभ्यं चिकित्वा ।
 इष्यया नः पुरुरूपमा भर वाजं नेदिष्ठमृतये ॥१८॥
 अग्ने जरितर्विस्पतिस्तेपानो देव रक्षसः ।
 अप्रोषिवान्गृहपतिर्महो असि दिवस्पायुर्दुरोणयुः ॥१९॥
 मा नो रक्ष आवेशीदाघृणीवसो मा यातुर्यीतुमावताम् ।
 परोगव्युत्यनिगमप क्षुधमग्ने सेध रक्षस्विनः ॥२०॥

kétena śárman sacate sushāmany āgne tūbhyam cikitrānā |
 ishanyāyā naḥ pururūpam ā bhara vājaṃ nēdiṣṭham ūtāye
 || 18 || āgne jāritar viśpātis tēpāno deva rakṣhāśaḥ | āpro-
 shivān gṛihāpatir mahāni asi divās pāyūr dūroṇayūḥ || 19 ||
 mā no rāksha ā veśīd āghṛiṇīvaso mā yātūr yātumāvatām |
 parogavyūty ānirām āpa kṣhūdham āgne sēdha rakṣhasvī-
 naḥ || 20 || ३५ ||

O fire-divine, granter of all good things, unfailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (*gavyuti*), and chase away the strong demonic forces. 20

(६१) एकमद्वितम सूक्तम्

(१-१८) अष्टादशार्धस्थास्य सूक्तस्य प्रगाथो भर्गो ऋषिः । इन्द्रो देवता । प्रगाथः (विषमर्था
बृहती, समर्था सतोबृहती) छन्दः ॥

॥ ३ ॥

उभयं शृण्वच्च न इन्द्रो अर्वागिदं वचः ।
 सत्राच्या मघवा सोमपीतये धिया शर्विष्ठ आ गमत् ॥१॥
 तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।
 उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२॥
 आ वृषस्व पुरुवसो सुतस्येन्द्रान्धसः ।
 विश्वा हि त्वा हरिवः पृत्सु सांसहिमष्टुष्टं चिदधृष्वणिम् ॥३॥

61.

Ubhāyaṃ śṛiṇāvāc ca nā indro arvāg idāṃ vācaḥ | sa-
 trācyā maghāvā sōmapītaye dhiyā śāviṣṭha ā gamat || 1 ||
 tāṃ hī svarājaṃ vṛṣabhaṃ tām ōjase dhishāṇe niṣṭata-
 kṣhātuh | utōpamānām prathamō nī śhīdasi sōmakāmam hī
 te mānaḥ || 2 || ā vṛishasva purūvaso sutāsyeन्द्रान्धसाḥ |
 vidmā hī tvā harivaḥ pṛitsū sāsaḥīm ādhrishṭam cid da-
 dhṛishvaṇim || 3 ||

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्त्वा यथा वशः ।
 सुनेम वाजं तवं शिप्रिन्नवसा मधू चिद्यन्तो अद्रिवः ॥४॥
 शग्ध्युः पु शचीपतु इन्द्र विश्वाभिरूतिभिः ।
 भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥५॥

āprāmisatya maghavan tāthēd asad indra
 krātva yāthā vāṣaḥ | sanēma vājam tāva śiprini āvasa ma-
 kshū cid yānto adriṇavāḥ || 4 || śagdhy ā śhū śacipata indra
 viṣvaḥir ōtibhiḥ | bhāgam nā hī tvā yaśasam vasuvidam
 ānu śura carāmasi || 5 || ३८ ||

May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion. 1

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings. 2

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the over-powerer in the fight. 3

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice. 4

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom. 5

॥३७॥

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
 नकिर्हि दानं परिमर्धिषत्त्वे यद्युचामि तदा भर ॥६॥
 त्वं ह्येहि चरेवे विदा भगं वसुत्तये ।
 उद्वावृषस्व मघवन्नाविष्टय उद्दिन्द्राश्वमिष्टये ॥७॥

pauró āśvasya purukṛd gāvām asy ūtso deva hiraṇyā-
 yaḥ | nákir hí dānam parimārdhishat tvé yád-yad yāmi
 tād á bhara || 6 || tvám hy éhi cérave vidá bhāgam vāsut-
 taye | úd vāvṛishasva maghavan gāvishṭaya úd indráśyam-
 ishṭaye || 7

त्वं पुरु सहस्राणि शतानि च यूथा दानाय मंहसे ।
 आ पुरन्दरं चक्रम् विप्रवचसु इन्द्रं गायन्तोऽवसे ॥८॥
 अविप्रो वा यदविघृद्दिप्रो वेन्द्र ते वचः ।
 स प्र ममन्दत्वाया शतक्रतो प्राचामन्यो अहँसन ॥९॥
 उग्रबाहुर्भक्षकृत्वा पुरन्दरो यदि मे शृणुद्ववम् ।
 वसुयवो वसुपतिं शतक्रतुं स्तोमैरिन्द्रं हवामहे ॥१०॥

tvám purú sahasrāṇi śatāni ca yūthā dānāya
 mañhase | á puraṇdarām cakṛma vipravacasa indram gā-
 yantó 'vase || 8 || avipró vā yád ávidhad vípro vendra te
 vācaḥ | sá prá māmādat tvayá śatakrato prācāmanyō
 āhaṃsana || 9 || ugrābāhur mrakshakṛtvā puraṇdaró yádi
 me śṛṇāvād dhāvam | vasūyāvo vāsupatiṃ śatākrataṃ stō-
 mair indram havāmahe || 10 || ³⁷ ||

You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you. 6

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 7

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 8

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 9

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversities, is prepared to hear my invocation. 10

॥ ११ ॥

न पापासो मनामहे नारायासो न जल्हवः ।
 यदिह्विन्द्रं वृषणं सचा सुते सखायं कृणवामहे ॥११॥
 उग्रं युयुज्म पृतनासु सासहिमृणकातिमदाभ्यम् ।
 वेदा भूमं चित्सनिता रथीतमो वाजिनं यमिदु नशन् ॥१२॥
 यत इन्द्र भयामहे ततो नो अभयं कृधि ।
 मघवज्जुग्धि तव तन्न ऊतिभिर्वि द्विषो वि मृधो जहि ॥१३॥

nā papāso manāmahe nārāyāso nā jalhavaḥ | yād in uv
 indraṃ vṛṣhaṇaṃ sācā suté sākhaṃ kṛṇāvamahai || 11 ||
 ugrāṃ yuyujma pṛtanāsu sasahīm ṛṇākatim ādabhyam |
 védā bhrinām eit sānita rathītamo vājīnaṃ yām id u nā-
 śat || 12 || yāta indra bhāyamahe tāto no ābhayaṃ kṛidhi |
 māghavañ ebagdhī tāva tān na ūtībhir vi dvīsho vi mṛidho
 jahi || 13 ||

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधतः ।
 तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥
 इन्द्रः स्पल्लुत वृत्रहा परस्पा नो वरेण्यः ।
 स नो रक्षिषच्चरुमं स मध्यमं स पश्चात्पातु नः पुरः ॥१५॥

tvām hī rādhaspate rādhaso mahāḥ ksháyasyāsi
 vidhataḥ | tāṃ tva vayām māghavann indra girvaṇaḥ su-
 tāvanto havāmahe || 14 || indra spāl utā vṛitrahā paraspā no
 vāreṇyaḥ | sā no rakshishae caramām, sā madhyamāni sā
 paścāt patu naḥ purāḥ || 15 || ॥

We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15

॥३९॥

त्वं नः प॒श्वादे॒धरादु॑त्तरात्पु॒र इन्द्र॑ नि पा॒हि वि॒श्वतः॑ ।
 आ॒रे अ॒स्मत्कृ॑णुहि दै॒व्यं भ॒यमा॒रे हे॒तीरदे॑वीः ॥१६॥
 अ॒द्याद्या॑ श्वःश्व इन्द्र॑ त्रास्व॒ प॒रे च॒ नः ।
 वि॒श्वा च॒ नो ज॒रितृ॑त्स॒त्पते॑ अ॒हा दि॒वा न॑क्तं च रक्षिषः ॥१७॥
 प्र॒भङ्गी शू॒रो म॒घवा॑ तु॒वीम॒घः संमि॑श्रो वी॒र्या॑य कम् ।
 उ॒भा ते॒ बा॒ह्वृष॑णा शत॒कतो॒ नि या॒ वज्रं॑ मि॒मिक्षुः॑ ॥१८॥

tvām naḥ paścād adharād uttarāt purā indra nī pahi
 viśvataḥ | aré asmat kṛṇuhi daivyaṁ bhayām āré hetir
 ādevīḥ || 16 || adyādya śvaḥ-śva indra trāsva paré ca naḥ |
 viśva ca no jaritrīm satpate āhā divā nāktam ca rakshi-
 shah || 17 || prabhaṅgī śūro maghāvā tuvimaghaḥ sāmishro
 vīryāya kām | ubhā te bāhū vṛiṣhaṇā śatakrato nī yā vā-
 jraṇi mimikshātuh || 18 || ३९ ||

(६२) दिपष्टितमं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्य काण्वो वीरः प्रगाय क्रपिः । इन्द्रो देवता । (१-६, १०-१२)

प्रथमादितृचक्षस्य दशम्यादितृचक्ष च पङ्क्तिः, (७-९) सप्तम्यादितृचक्ष च गृहती छन्दसी ॥

॥४०॥

प्रो अ॒स्मा उप॑स्तुति॒ भर॑ता यजु॒जोष॑ति ।
 उ॒क्थैरिन्द्र॑स्य मा॒हि॒नं वयो॑ वर्ध॒न्ति सो॒मिनो॑ भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥१॥
 अ॒युजो॑ अ॒स॒मो नृ॒भिरे॑कः कृ॒ष्टीर॑या॒स्यः ।
 पु॒र्वीर॑ति॒ प्र वा॒वृधे॑ वि॒श्वा जा॒तान्यो॑जसा भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥२॥

62.

Pró asma ūpastutim bhāratā yāj jūjoshati | ukthaír in-
 drasya māhinam váyo vardhanti somino bhadrā indrasya
 ratāyah || 1 || ayujó ásamo nr̥ibhir ékaḥ kṛiṣhtīr ayāsyah |
 purvir āti prā vāvṛidhe víśvā jātāny ōjasā bhadrā indra-
 sya ratāyah || 2 ||

O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

62

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2

अहितेन चिदर्वता जीरदानुः सिपासति ।
 प्रवाच्यमिन्द्र तत्तव वीर्याणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥३॥
 आ याहि कृणवाम त इन्द्र ब्रह्माणि वर्धना ।
 येभिः शविष्ठ चाकनो भद्रमिह श्रवस्यते भद्रा इन्द्रस्य रातयः ॥४॥
 धृषतश्चिदृषन्मनः कृणोषीन्द्र यत्त्वम् ।
 तीव्रैः सोमैः सपर्यतो नमोभिः प्रतिभूषतो भद्रा इन्द्रस्य रातयः ॥५॥
 अव चष्ट ऋचीषमोऽवताँ इव मानुषः ।
 जुष्टी दक्षस्य सोमिनः सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥६॥

āhiteṇa cid ārvatā jīrādānuḥ sishasati |
 pravācyaḥ a indra tāt tāva vīryāṇi karishyatō bhadrá indra-
 sya rātāyaḥ || 3 || ā yāhi kṛṇāvāma ta indra brāhmāṇi vār-
 dhana | yébbhiḥ ṣavishṭha cākāno bhadraṁ ihā śravasyaté
 bhadrá indrasya rātāyaḥ || 4 || dhṛishatāś cid dhṛishān mā-
 naḥ kṛṇōśhīndra yāt tvām | tīvraīś sōmaiḥ saparyatō nā-
 mobhiḥ pratibhūshato bhadrá indrasya rātāyaḥ || 5 || āva
 cṛśṣṭa ṛcīśhamo 'vatān̐ iva mānushaḥ | juṣṭvī dākṣhasya
 somīnaḥ sākḥayaṁ kṛṇute yujam̐ bhadrá indrasya rātāyaḥ
 || 6 || 40 ||

॥४१॥ विश्वे त इन्द्र वीर्यं देवा अनु कर्तुं ददुः ।
 भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥७॥
 गृणे तदिन्द्र ते शव उपमं देवतातये ।
 यदंसि वृत्रमोजसा शचीपते भद्रा इन्द्रस्य रातयः ॥८॥

vīṣve ta indra vīryam̐ devā ānu krātum̐ daduḥ | bhūvo
 vīśvasya gōpatīḥ puruṣṭuta bhadrá indrasya rātāyaḥ || 7 ||
 grīṇé tād indra te śava upamam̐ devātātaye | yād dhān̐si
 vṛitrām̐ ōjasa śacīpate bhadra indrasya rātāyaḥ || 8 ||

The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature's bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8

ममेनव वपुष्यतः कृणवन्मानुषा युगा ।
 विदे तदिन्द्रश्चेतनमघं श्रुतो भद्रा इन्द्रस्य रातयः ॥९॥
 उज्जातमिन्द्र ते शव उत्वामुत्तव क्रतुम् ।
 भृरिगा भूरि वावृधुर्मघवन्तव शर्मेणि भद्रा इन्द्रस्य रातयः ॥१०॥
 अहं च त्वं च वृत्रहन्त्सं युज्याव सुनिभ्य आ ।
 अगतीवा चिदद्विवोऽनु नौ शूर मंसते भद्रा इन्द्रस्य रातयः ॥११॥
 सत्यमिहा उ तं वयमिन्द्र स्तवाम नानृतम् ।
 महौ असुन्वतो वधो भूरि ज्योतींषि सुन्वतो भद्रा इन्द्रस्य रातयः ॥१२॥

sāma-

neva vapushyataḥ kṛiṇāvan mānushā yugā | vidé tād indras
 cétanam ādha śrutó bhadrá indrasya ratāyah || 9 || ōj jātām
 indra te śāva út tvām út tāva krátum | bhūriḡo bhūri vā-
 vṛidhur mághavan tāva śarmanī bhadrá indrasya ratāyah
 || 10 || ahām ca tvāṁ ca vṛitrahān sām yujyāva sanibhya
 á | arātivá eīd adrivó 'nu nau śūra mānsate bhadrá indra-
 sya ratāyah || 11 || satyām íd vā n tām vayām indram sta-
 vāma nānṛitam | mahān āsunvato vadho bhūri jyótiṁshi
 sunvató bhadrá indrasya ratāyah || 12 || ॥ ॥

(६३) त्रिषद्विंशतं सूक्तम्

(१-१२) दादशचम्यास्य सूक्तस्य काण्डः प्रगाय कविः । (१-११) प्रथमाष्टकादशर्चामिन्द्रः, (१२) दादशयाध
 देवा देवताः । (१, ४-५, ७) प्रथमर्चभृत्योपशमीसप्तमीनाञ्जानुष्टुप्, (२-३, ६, ८-११) द्वितीया-
 तृतीयापष्टीनामष्टम्यादिचतसृणाञ्च गायत्री, (१२) दादशयाध त्रिष्टुप् छन्दांसि ॥

स पुर्यो महानां वेनः क्रतुभिरानजे । यस्य हारा मनुषिणा देवेषु धिय आनजे ॥१॥

Sá pūrvyó mahānām venāḥ krātubhir anaje | yāsya
 dvārā mānush pitā devēshu dhīya anajé || 1 ||

The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort, greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1

दिवो मानं नोत्सदन्त्सोमपृष्ठासो अद्रयः । उक्था ब्रह्म च शंस्या ॥२॥

स विद्वो अङ्गिरोभ्य इन्द्रो गा अवृणोदप । स्तुपे तदस्य पौंस्यम् ॥३॥

स प्रलथा कविवृध इन्द्रो वाकस्य वक्षणिः । शिवो अर्कस्य होमन्यस्मन्ना गन्त्ववसे ॥४॥

आदु नु ते अनु क्रतुं स्वाहा वरस्य यज्यवः ।

श्वात्रमर्का अन्पतेन्द्रे गोत्रस्य दावने ॥५॥

इन्द्रे विश्वानि वीर्या कृतानि कर्त्तव्यानि च । यमर्का अध्वरं विदुः ॥६॥

divó mánam
nót sadan sómaprishthāso ādrayaḥ | ukthā bráhma ca śán-
syā || 2 || sá vidvān āngirobhya índro gā avṛiṇod āpa | stu-
shé tád asya paúnśyam || 3 || sá prathāthā kavivṛidhā índro
vākāśya vakshāṇiḥ | śivo arkāśya hómāny asmatrá gantv
āvase || 4 || ād ū nū te ānu krātuṃ svāhā vārasya yājya-
vaḥ | śvātrām arkā anūshaténdra gotrásya dāvāne || 5 || ín-
dre viṣvāni vīryā kṛitāni kártvani ca | yām arkā adhvarām
viduḥ || 6 || ४२ ||

॥४३॥

यत्पाञ्चजन्यया विशेन्द्रे घोषा अस्तक्षत ।

अस्तृणाद्वर्हणा विपोऽर्यो मानस्य स क्षयः ॥७॥

इयमु ते अनुष्टुतिश्चक्रे तानि पौंस्या । प्रावश्चकस्य वर्तनिम् ॥८॥

अस्य वृष्णो व्योदन उरु क्रमिष्ट जीवसे । यवं न पृश्न आ ददे ॥९॥

yāt pāñcajanya yā viśéndre ghósha āśṛikshata | āśṛiṇad
barhāṇa vipō `ryó mānasya sá kshāyaḥ || 7 || iyām ū te
anūshatitīḥ cakṛishé tāni paúnśyā | prāvaṣ cakrásya varta-
nīm || 8 || asyā vṛiṣṇo vyódana urú kramiṣṭa jīvāse | yā-
vaṇi ná paśvā ā dade || 9 ||

May the equipments, the press-stones etc. useful for the sacred ceremony, never foresake our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and diselos it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses the worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation *Svaha*, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmed. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9

तद्धाना अवस्यवो युष्माभिर्दक्षपितरः । स्याम मरुत्वतो वृधे ॥१०॥
 वदृत्विषां धाम्न ऋक्भिः शूर नोनुमः । जेषामेन्द्र त्वया युजा ॥११॥
 अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहृतौ सजोषाः ।
 यः शंसते स्तुवते धायि पञ्च इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः ॥१२॥

tād dādhiānā avasyāvo yushmā-
 bhīr dākshapitarah | syāma marútvato vridhē || 10 || bā-
 rītvīṣāya dhāmna ṛikvabhīḥ śūra nonumah | jēshamendra
 tvāya yujā || 11 || asmē rudrā mehāna pārvataso vṛtrahātye
 bhārahūtau sajōshah | yāḥ śānsate stuvatē dhāyi pajrā in-
 drajyeshtha asmān avantu devāḥ || 12 || ३३ ||

(६४) चतुःषष्टितमं सूक्तम्

(१-१२) दादधर्षण्यास्य सूक्तस्य काण्वः प्रगाय ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥४४॥ उत्ता मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अर्व ब्रह्मद्विषो जहि ॥१॥
 पदा पुणिरराधसो नि बाधस्व मुहाँ असि । नहि त्वा कश्चन प्रति ॥२॥
 त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥
 एहि प्रेहि क्षयो दिव्याघोषश्चर्षणीनाम् । ओभे पृणासि रोदसी ॥४॥

64.

Uta tva mandantu stōmah kṛiṇushvā rādho adrivah | āva
 brahmadvīsho jahi || 1 || padā paṇīr arādhāso nī badhasva
 mahān asi | nahī tvā kās canā prāti || 2 || tvām īśīshe sūtā-
 nam īndra tvam āsutānām | tvām rājā jānānām || 3 || ēhi
 prēhi kshāyo divy āghōshañ carshaṇīnām | ōbhē pṛiṇāsi rō-
 dāsi || 4 ||

Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. 12

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May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. 4

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् । वि स्तोतृभ्यो रुरोजिथ ॥५॥
वयमुं त्वा दिवा सुते वयं नक्तं हवामहे । अस्माकं काममा घृण ॥६॥

tyām cit pārvatam girim śatāvantaṁ sahasrīṇam |
vi stofribhyo rurojitha || 5 || vayām u tvā divā suté vayām
nāktam havāmahe | asmākaṁ kāmam ā prīṇa || 6 || ५ ||

॥५॥ क॑त्य वृष॑भो यु॒वा तुवि॑ग्रीवो॒ अन॑नतः । ब्र॒ह्मा क॑स्तं संपर्यति ॥७॥
कस्य॑ स्वि॒त्सर्व॑न् वृषा जुजुष्वौ अव॑ गच्छति । इन्द्रं॑ क उ॒ स्विदा॑ च॒क्रे ॥८॥
क॑ ते दाना असक्षत॒ वृत्र॑हन्कं सुवीर्यौ । उक्थे॑ क उ॒ स्विद॑न्तमः ॥९॥

kvā syā vṛishabho yūva tuvigrīvo ānānataḥ | brahmā
kāś tāṁ saparyati || 7 || kāśya svit sāvanaṁ vṛishā jujushvāu
āya gachati | indram kā u svid ā cakre || 8 || kām te danā
asakshata vṛitrahau kām suvirya | ukthé k' u svid ānta-
mah || 9 ||

अ॒यं ते॒ मानु॑षे जने॒ सोमः॑ पुरुषु॒ स्य॑ते । तस्येहि॑ प्र॒ द्रवा॑ पिब ॥१०॥
अ॒यं ते॒ शर्य॑णावति सुषोमा॒यामधि॑ प्रियः । अ॒र्जीकी॑ये म॒दिन्त॑मः ॥११॥
तम॑द्य राध॑से म॒हे चारुं॑ मदा॒य घृ॑ष्वये । एही॑मिन्द्र॒ द्रवा॑ पिब ॥१२॥

ayām te mānushé jāne sōmaḥ pūruṣhu sūyate |
tāsyéhi prá dravā píba || 10 || ayām te śaryanāvati susho-
māyām ādhi priyāḥ | ārjikiye madīntamaḥ || 11 || tām adya
rādhasé mahé cārum mādāya ghrīshvaye | éhīm indra dravā
píba || 12 || ५ ||

May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart's desire. 6

Where is that showerer of benefits, ever-young, strong-necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12

(१५) पञ्चपदितमे सूक्तम्

(१-१२) द्वादशचस्यास्य सूक्तस्य काण्वः प्रगाथ ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१८६॥

यदिन्द्र प्रागप्रागुद्वयं गवा ह्ययमे नृभिः । आ यांहि तूर्यमाशुभिः ॥१॥
 यद्वा प्रस्रवणे दिवो मादयासे स्वर्णरे । यद्वा समुद्रे अन्धसः ॥२॥
 आ त्वा गीर्भिर्महामुरुं हुवे गामिव भोजसे । इन्द्र सोमस्य पीतये ॥३॥
 आ ते इन्द्र महिमानं हरयो देव ते महः । रथे वहन्तु विभ्रतः ॥४॥
 इन्द्रं गृणीष उ स्तुषे महौ उग्र ईशानकृत । एहि नः सुतं पिब ॥५॥
 सुतावन्तस्त्वा वयं प्रयस्वन्तां हवामहे । इदं नो बहिरासदे ॥६॥

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Yād indra prāg āpāg ūdañ nyāg va hūyāse nṛibhiḥ | ā
 yāhi tūyam aśubhiḥ || 1 || yād vā prasrāvane divo mādā-
 yāse svārṇare | yād vā samudre āndhasaḥ || 2 || ā tva gīr-
 bhīr mahām urūṃ huvé gām iva bhójase | indra sōmasya
 pitāye || 3 || ā ta indra mahimānam hārayo deva te māhaḥ |
 rāthe vahantu bibhrataḥ || 4 || indra grīṇishā u stushé ma-
 hāñ ugrā īśānakṛit | éhi naḥ sutām piba || 5 || sutāvantas
 tvā vayām prāyasvanto havāmahe | idām no barhīr āsāde
 || 6 || 46 ||

॥१८७॥

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥७॥
 इदं ते सोम्य मध्वधुक्षत्रद्रिभिर्नरैः । जुषाण इन्द्र तत्पिब ॥८॥
 विश्वो अर्यो विपश्चितोऽति ख्यस्तूयमा गहि । अस्मे धेहि श्रवो बृहत् ॥९॥

yāc cid dhī śaśvatām āsindra sādharāṇas tvām | tān
 tvā vayām havāmahe || 7 || idām te somyām mādhy ādhu-
 kshann ādribhir nārah | jushāṇā indra tāt piba || 8 || viśvāi
 aryó vipaścító 'ti khyas tūyam ā gahi | asmé dhehi śrāvo
 bṛihāt || 9 ||

O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed,—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignty, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9

दाता मे पृषतीनां राजा हिरण्यवीनाम् । मा देवा मघवा रिपत् ॥१०॥
 सहस्रे पृषतीनामधि श्वन्द्रं बृहत्पृथु । शुक्रं हिरण्यमा ददे ॥११॥
 नपातो दुर्गाहस्य मे सहस्रेण सुरार्धसः । श्रवो देवेष्वकृत ॥१२॥

dātā me priṣhatinām rājā hiraṇyavinām | mā
 devā maghāvā rishat || 10 || sahasre priṣhatinām ādhi ścan-
 drām bṛibāt priṭhū | śukraṁ hiraṇyam ā dade || 11 || nā-
 pāto durgāhasya me sahasreṇa surārdhasaḥ | śrāvo devéshv
 akrata || 12 || 47 ||

(६६) षट्षष्टितमं सूक्तम्

(१-१५) पञ्चदशर्वस्यास्य सूक्तस्य प्राणायः कृत्तिकपिः । इन्द्रो देवता । (१-१४) प्रथमादिचतुर्विंशत्वां प्राणायः
 (विषमर्चा बृहती, समर्चा सतोबृहती), (१५) पञ्चदश्या (भातुष्टुप्) उन्वन्ती ॥

॥४८॥

तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये ।
 बृहद्वायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥
 न यं दुध्रा वरन्ते न स्थिरा मुरो मदे सुशिप्रमन्धसः ।
 य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥
 यः शक्रो मृक्षो अश्व्यो यो वा कीजो हिरण्ययः ।
 स ऊर्वस्य रेजयत्यपावृत्तिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

66

Tároobhir vo vidádvasum índraṁ sabádha ūtāye | bṛihád
 gāyantāḥ sutásome adhvare huvé bháram ná kārīṇam || 1 ||
 ná yām dudhrā vārante ná sthirā mūro máde suśiprām
 āndhasaḥ | yā ādrītyā śaśamānāya sunvaté dātā jaritrā
 ukthyām || 2 || yāḥ śakró mṛīkshó āśvyo yó vā kíjo hiraṇ-
 yāyaḥ | sá ūrvāsyā rejayaty āpāvṛitim índro gāvyaśya vṛi-
 trahā || 3 ||

O Nature's bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

66

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Br̥hat-Saman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of rapture of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendrous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3

निखातं चिद्यः पुरुसंभूतं वसुदिद्वर्षति दाशुषे ।
 वज्री सुशिप्रः हर्यश्च इत्करदिन्द्रः कृत्वा यथा वशत् ॥४॥
 यद्वावन्थं पुरुष्टुत पुरा चिच्छ्र नृणाम् ।
 वयं तत् इन्द्र सं भरामसि यज्ञमुक्थं तुर वचः ॥५॥

nīkhātam cid yāḥ purusambhūitām vāsūdi id vā-
 pati dāśuṣhe | vajrī suśiprō haryaśva it karad indrah krā-
 tvā yāthā vāsat || 4 || yād vāvānthā puruṣṭuta purā ci-
 chūra nṛiṇām | vayām tāt ta indra sān bharāmasi yajñām
 ukthām turām vācaḥ || 5 || 48 ||

॥४९॥

सच्चा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।
 त्वमिदि ब्रह्मकृते काम्यं वसु देष्टुः सुन्वते भुवः ॥६॥
 वयमेनमिदा ह्योऽर्पिमेह वज्रिणम् ।
 तस्मा उ अद्य समना सुतं भ्रा नूनं भूषत श्रुते ॥७॥
 वृकेश्विदस्य वारुण उरामधिरा वयुनेषु भूषति ।
 सेमं नः स्तोमं जुजुषाण आ गृहीन्द्र प्र चित्रया धिया ॥८॥

sacā sōmeshu puruhūta vajrivo mādāya dyuksha soma-
 pāḥ | tvām id dhī brahmakṛite kāmyaṁ vāsu dēṣṭhaḥ
 sunvate bhūvaḥ || 6 || vayām enam idā hyō 'pīpemeḥā vajri-
 nam | tasmā u adyā samanā sūtām bhara nūnām bhūshata
 śrutē || 7 || vṛikaṣ cid asya vāraṇā urāmāthir ā vayūneshu
 bhūshati | sēmām na stōmaṁ jujushāṇā ā gahīndra prā
 citrāyā dhiyā || 8 ||

He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration. 4

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times. 5

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you. 6

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration. 7

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings. 8

कद् न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।
 केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥९॥
 कद् महीरष्ट्या अस्य तविषीः कद् वृत्रघ्नो अस्तृतम् ।
 इन्द्रो विश्वान्वेकनाटौ अहर्दश उत क्रत्वा पर्णीरभि ॥१०॥

kād u nv āsyākṛitam indrasyāsti paūn-
 syam | kéno nū kaṁ śrómātena ná šušruve janúshah pári
 vṛitrahā || 9 || kād ū mahír ādhrīṣṭā asya tāviṣīḥ kād u
 vṛitraghnó āstritam | índro víśvān bekaṇátān ahardśa utā
 krátvā paṇīr abhī || 10 || 49 ||

॥१०॥

वयं घा ते अपुर्व्येन्द्र ब्रह्माणि वृत्रहन् ।
 पुरुतमांसः पुरुहूत वज्रिवो भृतिं न प्र भरामसि ॥११॥
 पूर्वीश्चिद्धि त्वे तुविकूर्मिन्नाशसो हवन्त इन्द्रोतयः ।
 तिरश्चिदुर्यः सवना वसो गहि शविष्ठ श्रुधि मे हवम् ॥१२॥
 वयं घा ते त्वे इद्विन्द्र विप्रा अपि प्ससि ।
 नहि त्वदन्यः पुरुहूत कश्चन मघवन्नस्ति मर्दिता ॥१३॥
 त्वं नो अस्या अमनेरुत क्षुधोऽभिशास्तेरव स्पृधि ।
 त्वं न ऊती तव चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥१४॥
 सोम इहः सुतो अस्तु कलयो मा बिभीतन ।
 अपेक्ष्य ध्वस्मायति स्वयं घैषो अपायति ॥१५॥

vayāṁ ghā te āpūrvyēndra brāhmāṇi vṛitrahan | purū-
 tāmāsaḥ puruhūta vajrivo bhṛitīm ná prā bharāmasi || 11 ||
 pūrvīṣ cid dhī tvé tavikūrminn āśāso hāvanta indrotāyaḥ |
 tirāṣ cid aryāḥ sāvanā vaso gahi śaviṣṭha śrudhī me hā-
 vam || 12 || vayāṁ ghā te tvé id v índra vípra āpi pśmasi |
 nahī tvād anyāḥ puruhūta kāṣ caṇā māghavann āsti mar-
 dītā || 13 || tvāṁ no asyā āmater utā kshudhó 'bhīṣaster āva
 sprīdhi | tvāṁ na utī tāva citrāya dhīyā śikṣhā śacīṣṭha
 gātuvīt || 14 || sōma id vah suto astu kālayo mā bibhūtana |
 āpēd eṣhā dhvasmāyati svayāṁ ghaiṣhó āpayati || 15 || 50 ||

What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth. 9

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead). 10

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power. 11

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us. 12

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all. 13

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way. 14

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord. 15

(३७) मत्तपष्टितमं मृतम्

(३७) १। ऋषिशत्युपस्थान्य मृतस्य साम्मदो मन्त्र्यो भैत्रावरुणिर्मन्त्र्यो वा मालनदा बहवो मन्त्र्या
वा ऋषयः । आदित्या देवताः । गायत्री छन्दः ॥

त्यान्नु क्षत्रियाँ अवं आदित्यान्याचिषामहे । समृद्धीकाँ अभिष्टये ॥१॥
मित्रो नो अत्यहति वरुणः पर्यदर्यमा । आदित्यासो यथा विदुः ॥२॥
तेषां हि चित्रमुक्थ्यं वरुथमस्ति दाशुषे । आदित्यानामरंकृतं ॥३॥
महि वो महतामवो वरुण मित्रायमन् । अवांस्या वृणीमहे ॥४॥
जीवान्नो अभि धेतुनादित्यासः पुरा हथात् । कद् स हवनश्रुतः ॥५॥

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Tyan nú kshatriyān āva adityān yacishamāhe | samṛi-
hikān abhīśṭaye || 1 || mītrō no āty āhātīm vāruṇaḥ par-
shad ariyamā | ādityāso yāthā vidūḥ || 2 || tēśam hi citram
ukthyam vārūtham āsti daśuṣhe | adityānam aramkṛite || 3 ||
māhi vo mahatām āvo vāruṇa mītrāryaman | āvānsy ā vṛi-
ṇīmahe || 4 || jīvān no abhī dhetanādityāsaḥ purā hāthāt |
kāḍ dha stha havanaśrutah || 5 || ॥

॥३७॥ यद्दः श्रान्ताय सुवते वरुथमस्ति यच्छुदिः । तेना नो अधि वोचत ॥६॥
अस्ति देवा अंहोर्यस्ति रत्नमनागसः । आदित्या अर्द्धतेनसः ॥७॥
मा नः सेतुः सिपेदयं महे वृणक्तु नस्परी । इन्द्र इन्द्र श्रुतो वशी ॥८॥
मा नो मृचा रिपूणां वृजिनानामविष्यवः । देवा अभि प्र मृक्षत ॥९॥
उत त्वामदिते मह्यहं देव्युप ब्रुवे । समृद्धीकामभिष्टये ॥१०॥

yād vah śrāntāya sunvatē vārūtham āsti yāc chardih |
tēnā no ādhi vocata || 6 || āsti deva ānhōr urv āsti rātnam
ānāgasah | āditya ādbhutainasah || 7 || mā naḥ sētuḥ sished
ayām mahē vṛiṇaktu naḥ pāri | indra īd dhī śrutō vaśi
|| 8 || mā no mṛicā ripūṇām vṛijinānam avishyavah | deva
abhī prā mṛikshata || 9 || utā tvām adite mahy abhām devy
ūpa bruve | samṛīhikām abhīśṭaye || 10 || ॥

67

We solicit for protection these brave men, and the learned, who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of justice bear us across our distress as they know well how to assist. 2

To those learned men belongs wonderful wealth. They are worthy of all praise and help those who offer devotion and serve God. 3

You are great, O virtuous, O friendly and O men of justice; and great is your protection; we implore your protections. 4

O learned men, hasten to us before we die,—within our life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, whatever dwellings you can give to your devotees, who offer devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner; and treasure of happiness belongs to the sinless. I know you are void of sin. 7

Let not the snare bind us; may the resplendent Lord, subduer of all and renowned, release us from fetters for great acts. 8

O divines, ready to protect, molest us not with the destructive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may you be kind to assist in the fulfilment of our desires. 10

॥१३॥ पर्षि दीने गभीर आँ उग्रपुत्रे जिघांसतः । मार्किस्तोकस्य नोरिषत् ॥११॥
 अनेहो न उरुव्रज उरुचि वि प्रसर्तवे । कृधि तोकाय जीवसे ॥१२॥
 ये मूर्धानः क्षितीनामदब्धासः स्वयशसः । व्रता रक्षन्ते अद्रुहः ॥१३॥
 ते न आस्रो वृकाणामादित्यासो मुमोचत । स्तेनं बद्धमिवादिते ॥१४॥
 अपो षु ण इयं शरुरादित्या अप दुर्मतिः । अस्मदेत्वजघ्नी ॥१५॥

pārshi dīné gabhīrá āñ ūgraputre jīghānsataḥ | mākiś
 tokāśya no rishat || 11 || aneho na uruvraja ūruci vi prā-
 sartave | kṛidhī tokāya jīvase || 12 || yé mūrdhānaḥ kṣhiti-
 nām ādabdhasaḥ svāyasaḥ | vrata rākshante adrūhaḥ || 13 ||
 té na asnó vṛikaṇam ādityāso mummōcata | stenām baddhām
 ivadite || 14 || āpo śhū ṇa iyām śārur āditya āpa durma-
 tiḥ | asmād etv ajaghnushi || 15 || ॐ ॥

॥१६॥ शश्वद्भिर्वः सुदानव आदित्या उतिभिर्वयम् । पुरा नूनं बुभुज्महे ॥१६॥
 शश्वन्तं हि प्रचेतसः प्रतियन्तं चिदेनसः । देवाः कृणुथ जीवसे ॥१७॥
 तस्य नो नव्यं सन्यस आदित्या यन्मुमोचति । बन्धाद्बद्धमिवादिते ॥१८॥
 नास्माकमस्ति तत्तर आदित्यासो अतिष्कदे । युयमस्मभ्यं मृळत ॥१९॥

śaśvad dhī vaḥ sudanava āditya utībhir vayām | purā
 nanām bubhujmāhe || 16 || śaśvantam hi pracetasah prati-
 yāntam cid énaśah | dévaḥ kṛiṇuthā jīvase || 17 || tát śū no
 nāvyaṁ śanyasa āditya yān mummocati | bandhād buddhām
 ivadite || 18 || nāsmākam asti tát tāra ādityaso atishkāde |
 yuyām asmābhyam mṛṣata || 19 ||

O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19

मा नो हेतिर्विवस्वत् आदित्याः कृत्रिमा शरुः । पुरा नु जरसो बधीत ॥२०॥
वि पु द्वेषो व्यहृतिमादित्यासो वि संहितम् । विष्वग्वि वृहता रपः ॥२१॥

ma no hetir vivāsvata
adityah kṛitrīma śaruh | purā nū jaraso vadhit || 20 || vī
śhu dvēṣho vy āhṛatīm ādityaso vī sāmhitam | viśhvag vī
vṛihata rāpaḥ || 21 || ५ ||

(६८) अष्टपदितमं सूक्तम्

(१-१०) एकान्विशतपृथग्यस्य सूक्तस्याङ्गिरसः प्रियमेव ऋषिः । (१-१३) प्रथमादिवयोदशर्षा-
मिन्द्रः, (१५-१०) चतुर्दश्यादितृचदयस्य च ऋषाभमेदयोर्दानम्नुतिर्दत्ताः । (१-१०)
प्रथमादिद्वादशर्षाणामनुष्टुभः प्रगायः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीना-
मनुष्टुप, (२-३, ५-६, ८-९, ११-१२) द्वितीयातृतीयापञ्चमीषष्ठयष्टमी-
नवम्येकादशीद्वादशीनाञ्च गायत्री], (३-३-१०) त्रयोदश्यादि-
मनानाञ्च गायत्री छन्दसी ॥

॥१॥ आ त्वा रथं यथोत्तये सुमन्यार्तवर्तयामसि । तुविकुर्मिमृणीपहमिन्द्र शविष्ठु सत्पते ॥१॥
तुविशुष्म तुविक्रतो शर्चो विश्वया मते । आ पप्राथ महित्वना ॥२॥
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥
विश्वानरस्य वम्पतिमनानतस्य शर्वसः । एवैश्च चर्षणीनामृती हुवे रथानाम् ॥४॥
अभिष्टये सुदावृधं स्वर्मीळहेषु यं नरः । नाना हवन्त उत्तये ॥५॥

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A tva rātham yāthotāye sumnāya vartayamasi | tuvi-
kurmīm rīṣhāham indra śāvishṭha sāt pate || 1 || tūviśuṣhma
tūvikrato śarcho viśvaya mate | ā papratha mahitvanā || 2 ||
yāsya te mahinā mahāḥ pari jmayāntam iyātuh | hāsta va-
jraṁ hiraṇyāyam || 3 || viśvānarasya vas pātini ānanatasya
śāvasaḥ | évaiś ca carṣṇānmām uti huve rāthanam || 4 ||
abbhiṣṭāye sadāvṛidham svārmīlhesu yām nārāḥ | nāna
hāvanta utāye || 5 || 1 ||

Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

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O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5

॥६॥ परेमात्रमूर्चापमिन्द्रमग्रं सुरार्धमम् । ईशानं चिह्नसूनाम् ॥६॥
 तंतमिद्राधमे मह इन्द्रं चोदामि पीतये । यः पूर्व्यामनुष्टुतिमीडे कृष्टीनां नृनुः ॥७॥
 न यस्य ते शवसानं सख्यमानंशं मर्त्यः । नकिः शवांसि ते नशत् ॥८॥
 त्वोतासुत्वा युजाप्सु सूर्यं महद्भनम् । जयेम पृत्सु वज्रिवः ॥९॥
 तं त्वा यज्ञेभिरीमहे तं गीर्भिर्गिर्यन्तम् ।
 इन्द्र यथा चिदाविधं वाजेषु पुरुमाय्यम् ॥१०॥

paromatram pīśhanam indram agram surārdhasam | īśa-
 nam cid vāśunam || 6 || tāṃ-tam id rādhasē mahā indram
 codami pītaye || yāḥ purvyām ānuṣṭutim īṣe kṛṣṭīnām
 nṛitūḥ || 7 || nā yasva te śavasana sakhyām anāṃśa mār-
 tyah | nākiḥ śāvāṃsi te naṣat || 8 || tvōtasas tvā yujāpsū
 sūrye mahād dhānam | jāyema pṛtsū vajrivaḥ || 9 || tāṃ tvā
 yajñēbhīr-īmahe tāṃ gīrbhīr girvanastama | indra yāthā cid
 āvitha vājeshu purumāyyam || 10 || 2 ||

॥३॥ यस्य ते स्वादु सख्यं स्वाद्वी प्रणीतिरद्रिवः । यज्ञो वितन्तुसाय्यः ॥११॥
 उरु णस्तन्वे उरु तनं उरु क्षयाय नस्कृधि । उरु णो यन्धि जीवसे ॥१२॥
 उरु नृभ्य उरु गवं उरु रथाय पन्थाम् । देववीति मनामहे ॥१३॥
 उप मा षड्द्वाद्वा नरः सोमस्य हृष्यी । तिष्ठन्ति स्वादुरातयः ॥१४॥

yāśya te svādú sakhyām svādvī prāṇitir adriṣvaḥ | yajño
 vitantasāyyah || 11 || urú ṇas tanvè tāna urú ksháyāya nas
 kṛidhi | urú ṇo yandhi jīvāse || 12 || urūṃ nṛibhya urūṃ
 gāva urūṃ rāthāya pānthām | devāvītim manāmahe || 13 ||
 ūpa mā śhād dvā-dvā nārah sōmasya hārshyā | tīṣṭhanti
 svādurātāyah || 14 ||

I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, ever-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14

ऋज्रान्द्रोत आ ददे हरी ऋक्षस्य सूनवि । आश्वमेधस्य रोहिता ॥१५॥

ṛjráv indrotá á dade hāri ṛikshasya
sūnāvi | āśvamedhāsya rōhitā || 15 || ३ ||

॥ सुरथी आतिथिग्वे स्वभीशूराक्षे । आश्वमेधे सुपेडासः ॥१६॥
पलश्वी आतिथिग्व इन्द्रोते वधूमतः । सचा पुतकतो मनम् ॥१७॥
ऐपु चेतदृषण्वत्यन्तर्ज्जेष्वरुषी । स्वभीशुः कशावती ॥१८॥
न युष्मे वाजवन्धवो निनित्सुश्चन मर्त्यः । अवद्यमधि दीधरत् ॥१९॥

surāthān ātithigvė svabhīṣūn ārkshė | āśvamedhė supė-
ṣasah || 16 || śhā| āśvān ātithigvā indrotė vadhūmataḥ | sāca
pūtākratau sanam || 17 || aīshu cetad vṛishanvaty antār ṛij-
rėshv ārushī | svabhīṣūḥ kāśavātī || 18 || nā yushmė vāja-
bandhavo ninitśuś canā mārtyaḥ | avadyām ādhi dīdharat
|| 19 || * ||

• (६९) एकोनमसतितमं सूक्तम्

(१-१८) अष्टादशर्चसास्य सूक्तस्याङ्गिरसः प्रियमेध ऋषिः । (१-१०, १३-१८) प्रथमादिदशर्चां
प्रयोदश्यादिषण्णाञ्जेन्द्रः, (११) एकादस्या पूर्वाधेय्य विश्वे देवाः, (११-१२) एकादस्या उत्तरा-
धेय्य द्वादस्याश्च षण्णो देवताः । (१, ३, ७-१०, १२-१५) प्रथमर्षस्तृतीयायाः सप्तम्यादि-
चतसृणां द्वादस्याद्विचतसृणाञ्जानुष्टुप्, (२) द्वितीयाया उष्णिक्, (४-६) चतुर्थ्यादितृचस्य
गायत्री, (११, १६) एकादशीयोडस्योः पङ्क्तिः, (१७-१८) सप्तदश्यादस्योश्च
बृहती छन्दसि ॥

प्रप्र वस्त्रिष्टुभमिषं मन्दद्वीरागेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

Prā-pra vas trisṭūbham īsham mandādvirayēndave |
dhiyā vo medhāsātaye pūraṁdhyā vivāsati || 1 ||

I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

May you present your sacrificial homage with the *Trc* or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness. 1

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनुनामिषुध्यसि ॥२॥

ता अस्य सूददोहासः सोमं श्रीणन्ति पृश्नयः ।

जन्मन्देवानां विशस्त्रिष्या रोचने दिवः ॥३॥

अभि प्र गोपतिं गिरेन्द्रमर्चं यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥

आ हरयः ससृज्जिरेऽरुपीरधि ब्रहिषि । यत्राभि संनवामहे ॥५॥

nadām va

ódatinām nadām yóyuvatinām | pátiṃ vo ághnyānām dhe-
nūnām ishudhyasi || 2 || tá asya súdadohasaḥ sómaṃ śṛṇanti
priṣṇayaḥ | jānman devānām viśas trishv ā rócané divāḥ
|| 3 || abhí prá gópatiṃ giréndram arca yatha vidé | sūnūṃ
satyāsya sátpatiṃ || 4 || ā hárayaḥ sasṛjiré 'rushīr ādhi
barhishi | yátrābhí samnāvāmahe || 5 || ॥

इन्द्राय गाव आशिरं ददुहे वज्रिणे मधु । यत्सीमुपह्वरे विदत् ॥६॥

उवद्वधस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।

मध्वः पीत्वा सचेवहि त्रिः सप्त सख्युः पदे ॥७॥

अर्चेतु प्राचेतु प्रियमेधासो अर्चेत । अर्चेन्तु पुत्रका उत पुरं न धृष्वर्चेत ॥८॥

अवं स्वराति गर्गरो गोधा परिसनिष्वणत् ।

पिङ्गा परि चनिष्कदुदिन्द्राय ब्रह्मोद्यतम् ॥९॥

índrāya gāva āśīraṃ duduhré vajrīṇe mādhu | yát sim
upahvaré vidát || 6 || úd yád bradhmāsya viśtāpam grībām
índraṣ ca gānvali | mādhaḥ pítvā sarevahi triḥ sapta sā-
khyuḥ padé || 7 || ārcata prārcata prīyamedhaso ārcata |
ārcantu putrakā utā-pūraṃ ná dhṛishṇv ārcata || 8 || āva
svarāti gārgaro godhā pári sanishvaṇat | piṅgā pári cani-
shkadad índrāya brāhmódyatam || 9 ||

For your sake, I invoke you who are the creator of dawns,
the giver of musical notes to the conjugating rivers, the
protector of cows, whom none may kill. 2

These dappled kine yield milk in plenty as from a well;
which is mixed with the medicinal elixir and offered three
times a day in the fire-ritual; and the oblations rise high to
the brilliant abode of the sun. 3

May you praise, as prescribed, with melodies the resplen-
dent Lord, the son of truth, the guardian of wisdom and
protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down
to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of
wisdom (i. e. the exhilarating elixir) for the resplendent
Lord, the possessor of adamant will power. This wisdom
then gets assimilated in the proximity of heart. 6

I (the soul) and supreme Lord, in communion, mount high
up to the realm of the spiritual light; then having drunk
the draught of spiritual joy, let us be united and reach that
summit where twenty-one divine powers are seated by. 7

O pious devotees, may you glorify the resplendent Lord
and sing songs of His praise; may your children also sing
laudations as warriors sing praises of strong forts. 8

The war-drum utters its sound; the leathern *godha* twangs;
the tawny bow-string leaps to and fro; may this hymn be
raised to reach the Lord. 9

आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पतन्वे ॥१०॥

ā yāt pātanty enyāḥ
sudūghā ānapasphurāḥ | apasphūram gṛibhāyata sōmam īn-
drāya pātave || 10 || ८ ||

॥३॥

अणदिन्द्रो अपादुमिर्विश्वे देवा अमत्सत ।

वरुण इद्रिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥११॥

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्यं सुषिरामिव ॥१२॥

यो व्यतीरफाणयत्सुयुक्तौ उप दाशुषे । तक्को नेता तदिह पुरुषमा यो अमुच्यत ॥१३॥

अतीर्दु शक ओहत इन्द्रो विश्वा अति द्विषः ।

भिनत्कुनीन ओदनं पच्यमानं पुरो गिरा ॥१४॥

अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।

स पक्षन्मद्विषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१५॥

आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्ययम् ।

अध द्युक्षं सचेवहि सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१६॥

āpād īndro āpād agnīr viṣve devā amatsata | vāruṇa īd
ilā kshayat tām āpo abhy ānūshata vatsām samsīṣvarīr iva
|| 11 || sudevō asi varuṇa yāsya te sapta sīndhavaḥ | anu-
kshāranti kākūdaṁ suryaṁ sushirām iva || 12 || yō vyā-
tīnr āphaṇayat sūyuktān ūpa daśuṣhe | takvō netā tād īd
vāpur upamā yō ānūcyata || 13 || ātā! n śakrā ohata īndro
viśvā āti dvīṣaḥ | bhināt kanīma odanām pacyāmānam parō
gīrā || 14 || arbhakō nā kumarakō 'dhi tiṣṭhan nāvam rā-
tham | sū pakshan mahishām mṛigām pitrē mātṛé vibhu-
krātum || 15 || ā tū suṣipra dānpate rātham tiṣṭhā hiraṇ-
yāyam | ādha dyukshām saccevali sabāśrapādām arushām
svastigām anehāsam || 16 ||

When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16

तं घेमित्था नमस्विन उप स्वराजमासते ।
 अर्थं चिदस्य लुधितं यदेतव आवर्तयन्ति दावने ॥१७॥
 अनु प्रत्नस्योकेसः प्रियमेधास एषाम् ।
 पूर्वामनु प्रयतिं वृक्तवर्हिषो हितप्रयस आशत ॥१८॥

tām ghem itthā namasvīna ūpa
 svarājam āsate ārtham cid asya sūdhitam yād étava avar-
 tāyanti dāvāne ॥ 17 ॥ ānu pratnāsyaukāsaḥ priyāmedhāsa
 eshām | pūrvām ānu prāyatim vṛiktabarhiṣḥ : hitāprayasa
 āśata ॥ 18 ॥ 7 ॥

(७०) समतितमं सूक्तम्

(१-१५) पञ्चदशार्चन्यास्य सूक्तम्याङ्गिरसः पुनहन्मा ऋषिः । इन्द्रो देवता । (१-६) प्रथमादितृचन्द्रपम्प
 प्रगायः (विषमचां बृहती, समचां सतोबृहती), (७-१२) सप्तम्यादितृचन्द्रचां बृहती,

(१३) त्रयोदश्या उष्णिक्, (१४) चतुर्दश्या भनुष्णम्,

(१५) पञ्चदश्याश्च पुन उष्णिक् उन्दांसि ॥

॥८॥

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
 विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥१॥
 इन्द्रं तं शुम्भ पुरुहन्मन्त्रवसे यस्य हिता विधर्तरि ।
 हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥२॥
 नकिष्टे कर्मणा नशयश्चकार सदावृधम् ।
 इन्द्रं न यज्ञेर्विश्वगूर्तमृभ्वसमधृष्टं धृप्स्वोजसम् ॥३॥

70

Yó rájā carshanīmāṇi yāta rāthebbhir ādhriguh | viśvāsāṇ
 tarutā prītanānāṇi jyēṣṭho yó vṛitrahā grīṇe ॥ 1 ॥ indram
 tām ṣumbha puruhamannu āvase yāsya dvitā vidhartāri |
 hāstāya vājraḥ prāti dhayi darśatō mahō divē nā sūryaḥ
 ॥ 2 ॥ nākish tām kārmanā naśad yaś cakāra sadāvṛidham |
 indram nā yajñāur viśvāgūrtam rībhvasam ādhrishṭaṇ dhrish-
 nvojasam ॥ 3 ॥

Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

70

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3

अषाढ्मभुग्रं पृतनासु सासहिं यस्मिन्महीरुज्रयः ।
 सं धेनवो जायमाने अनोनवुर्द्यावुः क्षामो अनोनवुः ॥४॥
 यद्द्याव इन्द्र ते शतं शतं भूर्मीरुत स्युः ।
 न त्वा वज्रिन्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥५॥

āshāḥham ugrāni prītanāsu sāsaḥim yāsmiṇ
 mahīr urujrāyaḥ | sām dhenāvo jāyamāne anonavur dyāvah
 kshāmo anonavuh || 4 || yād dyāva indra te śatām śatām
 bhūmīr utā syūḥ | nā tva vajrin sahasraṁ sūryā ānu nā
 jātām ashta rōdasi || 5 || ॥

॥६॥ आ पप्राथ महिना वृष्ण्या वृषन्विश्वो शविष्ठ शर्वसा ।
 अस्मौ अव मघवन्गोमति व्रजे वज्रिशित्राभिरुतिभिः ॥६॥
 न सीमदेव आपदिष दीर्घायो मर्त्यः ।
 एतन्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥७॥
 तं वो महो महाय्यमिन्द्र दानाय सक्षणिम् ।
 यो गाधेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥८॥
 उदु पु णो वसो महे मृशस्व शूर राधसे ।
 उदु पु महे मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥९॥
 त्वं न इन्द्र ऋतयुस्त्वानिदो नि तम्पसि ।
 मध्ये वसिष्व तुविन्मणोर्वोर्नि दासं शिश्रयो हथैः ॥१०॥

ā paprātha mahinā vṛṣṇyā vṛṣhan viśvā śavishtṥa
 śāvasā | asmāu ava maghavan gōmati vrajé vājriṇ citrābhir
 ūtibbhiḥ || 6 || nā sīm ādeva āpad īsham dīrghāyo mārtyaḥ |
 étagvā cid yā étasā yuyójate hārī indro yuyójate || 7 ||
 tām vo mahó mahāyyam indraṁ dānāya sakshāṇim | yó
 gādhrēshu yā āraṇeshu hāvyo vājeshv āsti hāvyaḥ || 8 ||
 ūd ū shū ṇo vaso mahé mṛśāsva śūra rādhasē | ūd ū
 shū mahyai maghavan maghāttaya ūd indra śrāvase mahé
 || 9 || tvām na indra ṛitayūs tvānido ní trīmpasi | mā-
 dhye vasishva tavinṛimṇorvōr ní dāsām śishratho hāthaiḥ
 || 10 || ॥

I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10

अन्यव्रतममानुषमयज्वानमदेवयुम् ।
 अव स्वः सखा दुधुवीत पर्वतः सुघ्राय दस्युं पर्वतः ॥११॥
 त्वं न इन्द्रासां हस्ते शविष्ठ दावने ।
 धानानां न सं गृभायास्मयुहिः सं गृभायास्मयुः ॥१२॥
 सखायः क्रतुमिच्छत कथा राधाम शरस्य ।
 उपस्तुतिं भोजः सूरियो अहयः ॥१३॥

anyāvratam āmānusham āyajvānam ādevayum | āva svāh
 sākha dudhuvita pārvataḥ sughmāya dāsyaṁ pārvataḥ || 11 ||
 tvām na indrāsāṁ hāste śavishṭha dāvāne | dhānānāṁ nā
 sām gṛibhāyasmayūr dvīḥ sām gṛibhāyasmayūḥ || 12 || sā-
 khāyaḥ krātum icchata kathā rādham śarasya | ūpastutiṁ
 bhojāḥ sūrī yó āhayaḥ || 13 ||

भूरिभिः समहृ ऋषिभिर्बर्हिष्मद्भिः स्तविष्यसे ।
 यदित्थमेकमेकमिच्छरं वत्सान्पराददः ॥१४॥
 कर्णगृह्या मघवा शौरदेव्यो वत्सं नस्त्रिभ्य आनयत् । अंजां सूरिर्न धानवे ॥१५॥

bhūribhiḥ samaha ṛṣibhir
 barhiṣmadbhi stavishyase | yād itthām ékam-ekam ic-
 chāra vatsān parādādaḥ || 14 || karna-grīhyā maghāvā śaura-
 devyó vatsām nas tribhyā ānayat | ajām sūrīr nā dhātave
 || 15 || 10 ||

May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature's bounties. 11

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour. 12

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished. 13

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers. 14

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond. 15

(७१) एकसप्ततितमं सूक्तम्

(१-१५) पञ्चदशार्चन्यास्य सूक्तस्याङ्गिरसौ सुदीतिपुरुमीन्द्रौ तपोरन्यतरो वा ऋषिः । अग्निर्देवता ।

(१-९) प्रथमादिनवर्चा मायसी, (१०-१५) दशम्यादिषण्णाञ्च प्रगायः (विषमर्चा

बृहती, समर्चा सतोबृहती) छन्दसी ॥

॥१॥ त्वं नो अग्ने महोभिः पाहि विश्वस्या अरतिः । उत द्विपो मर्त्यस्य ॥१॥
 नहि मन्युः पौरुषेय ईशे हि वः प्रियजात । त्वमिदं सि क्षपावान् ॥२॥
 स नो विश्वेभिर्देवेभिरूजो नपाद्भद्रशोचे । रयिं देहि विश्ववारम् ॥३॥
 न तमग्ने अरातयो मर्तं युवन्त रायः । यं त्रायसे दाश्वान्सम् ॥४॥
 यं त्वं विप्र मेघसातावमे हिनोषि धनाय । स तवोती गोषु गन्ता ॥५॥

71

'Tvām no agne mähobliḥ pāhi vīśvasyā āratēḥ | utā
 dvishō mārtyasya || 1 || nahī manyūḥ pauruṣheya īśe hī vaḥ
 priyajāta | tvām id asi kshāpāvān || 2 || sā no vīśvebhir de-
 vēbhir ūrjo napād bhādraśoce | rayīm dehi vīśvāvāram || 3 ||
 na tām agne āratayo mārtaṁ yuvanta rāyaḥ | yām trāyase
 dāśvānsam || 4 || yām tvām vipra medhāsātāv āgne hinōṣhi
 dhānāya | sā tāvoti gōṣhu gānta || 5 || ॥

॥१॥ त्वं रयिं पुरुवीरमग्ने दाशुषे मर्तीय । प्र णो नयवस्यो अच्छ ॥६॥
 उरुष्या णो मा परा दा अघायते जातवेदः । दुराध्येऽ मर्तीय ॥७॥
 अग्ने मार्किटे देवस्य रातिमर्देवो युयोत । त्वर्माशिषे वसूनाम् ॥८॥
 स नो वस्व उप मास्यूजो नपान्माहि नस्य । सखे वसो जरितृभ्यः ॥९॥
 अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।
 अच्छा यज्ञासो नर्मसा पुरुवसुं पुरुप्रशस्तमृतये ॥१०॥

tvām rayīm puruvīram āgne dāśuṣhe mārtyāya | prā ṇo
 naya vāsyō ācha || 6 || uruṣyā ṇo mā pārā dā aghāyatē
 jātavedaḥ | durādhyē mārtyāya || 7 || āgne mākish ṭe devāsya
 ratīm ādevo yuyota | tvām īṣiṣhe vāsūnām || 8 || sā no vāsva
 ūpa māsy ūrjo napāu māhinasya | sākhe vaso jaritṛibhyaḥ
 || 9 || āchā naḥ śīrāśocisham gīro yantu darśatām | āchā
 yajñāso nāmasā puruvāsum purupraśastām ūtāye || 10 || ॥

O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

Let our hymns come near the consuming flames, beautiful and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise. 10

॥ ११ ॥

अग्निं सूनुं सहस्रो जातवेदसं दानाय वार्याणाम् ।
 द्विता यो भूदमृतो मर्त्येष्व होता मन्द्रतमो विशि ॥११॥
 अग्निं वो देवयज्याग्निं प्रयत्यध्वरे ।
 अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षेत्राय साधसे ॥१२॥

agnīm sūnūṃ sāhaso jātāvedasam dāniāya vāryāṇām |
 dvitā yō bhūd amṛto mārtyeshv ā hōta mandratamo viśi
 || 11 || agnīm vo devayajyāyāgnīm prayaty ādhvaré | agnīm
 dhishū prathamām agnīm ārvaty agnīm kṣaītrāya sādhasē
 || 12 ||

अग्निरिषां सख्ये ददातु न ईशे यो वार्याणाम् ।
 अग्निं तोके तनये शश्वदीमहे वसुं सन्तं तनूषाम् ॥१३॥
 अग्निमीळिष्ववसे गाथाभिः शीरशोचिषम् ।
 अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीनये छर्दिः ॥१४॥
 अग्निं द्वेपो यातवे नो गृणीमस्यग्निं शं योश्च दानवे ।
 विश्वामु विद्ववितेव हव्यो भुवद्वस्तुर्ऋषणाम् ॥१५॥

agnīr iṣhām sakhyé dadātu na īṣe yō vāryāṇām |
 agnīm toké tānaya śaśvad īmahe vāsum sāntaṃ tanūpām
 || 13 || agnīm ilishvāvase gāthābhiḥ śīrāśociṣam | agnīm
 rayé purumīḷha śrutām nāro agnīm sudīnaye chardīḥ || 14 ||
 agnīm dvēṣho yātavaī no grṇīmasy agnīm śaṃ yōś ca dā-
 tave | viśvasu vikshv āvitēva havyo bhūd dvastur ṛṣhū-
 nām || 15 || ॥ १५ ॥

(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Solicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15

(७२) द्विसप्ततितमं सूक्तम्

(१-१८) अष्टादशार्चन्यास्य सूक्तस्य प्रागापो हर्षतः कपिः । ममिर्दधीषि वा देवताः । गायत्री छन्दः ॥

॥१॥ हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥
 नि तिग्ममभ्यंशुं सीदद्धोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥
 अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गृभ्णन्ति जिह्वया सप्तम् ॥३॥
 जाम्येतीतपे धनुर्वयोधा अरुहद्वनम् । दृषदं जिह्वयावधीत् ॥४॥
 चरन्वत्सो रुद्राग्निह निदातारं न विन्दते । वेति स्तोतव अम्यम् ॥५॥

72

Haviṣh kṛiṇudhvaṃ ā gamad adhvaryūr vanate pūnaḥ |
 vidvāñ asya praśāsanam || 1 || nī tigmām abhy āṅśūṃ sīdad
 dhótā manāv ādhi | juṣhāṇō asva sakhyām || 2 || antār
 ichanti tāṃ jāne rudrām parō manīṣāyā | gṛibhṇānti jih-
 vāyā sasām || 3 || jāmy ātītape dhānur vayodhā arubad vā-
 nam | dṛishādāṃ jihvāyāvādhit || 4 || cāran vatsō rūṣaṃ ihā
 nidātāraṃ nā vindate | vēti stōtava ambyām || 5 || 14 ||

॥१॥ उतो न्वस्य यन्महदध्ववयोजनं बृहत् । दामा रथस्य ददृशे ॥६॥
 दुहन्ति सप्तैकामुप द्वा पञ्च स्रजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥
 आ दशभिर्विवस्वत् इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥
 परि त्रिधातुरध्वरं जुर्णिरिति नवीयसी । मध्वा होतारो अञ्जते ॥९॥
 सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्जानम् । नीचीनवारमक्षितम् ॥१०॥

utó nv āsya yān mahād āśvāvad yōjanam brihād | dāmā
 rāthasya dādriṣe || 6 || duhānti saptaikām ūpa dvā pāñca
 srijataḥ | tīrthe sīndhor ādhi svare || 7 || ā dāśābhīr vivās-
 vata indraḥ kōṣam acucyavīt | khédaya trivṛita divāḥ || 8 ||
 pári tridhātūr adhvarām jurnīr eti nāvīyasi | mādharma hó-
 tāro añjate || 9 || siñcānti nāmasāvatām uccācakraṃ pári-
 jmanam | nīcīnabāram ākshitam || 10 || 15 ||

May you present oblations. He has come and let the head priest (*adhvaryu*), who is well-skilled in devotional works, once again present offerings. 1

The invoker (the *hotr*) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests annoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10

॥१६॥ अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवतस्य विसर्जने ॥११॥
 गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णी हिरण्यया ॥१२॥
 आ सुते सिञ्चतु श्रियं रोदस्योरभिश्चियम् । रसा दधीत वृषभम् ॥१३॥
 ते जानत स्वमोक्यं सं वत्सासो न मातृभिः । मिथो नसन्त जामिभिः ॥१४॥
 उप स्तकेषु वप्संतः कृण्वते धरुणं दिवि । इन्द्रे अग्रा नमः स्वः ॥१५॥

abhyāram id ādrayo nishiktam púshkare mādhu | ava-
 tāsya visárjane ॥ 11 ॥ gāva upāvatāvatām mahī yajñāsya
 rapsúda | ubhá kárnā hiraṇyáyā ॥ 12 ॥ ā suté siñcata śrī-
 yam ródasyor abhiśrīyam | rasá dadhīta vṛishabbhām ॥ 13 ॥
 té janata svām okyam sám vatsāso ná mātṛibhiḥ | mithó
 nasanta jāmibhiḥ ॥ 14 ॥ ūpa srākveshu bāpsataḥ kṛiṇvaté
 dharūṇaṃ divi | indre agná nāmah svāḥ ॥ 15 ॥ 16 ॥

॥१७॥ अधुक्षत्पिप्युषीमिषमूर्जं सप्तपदीमुरिः । सूर्यस्य सुप्त रश्मिभिः ॥१६॥
 सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥
 उतो न्वस्य यत्पदं हर्यतस्य निधान्यम् । परि द्यां जिह्वयातनत् ॥१८॥

ādhuksbat pipyúshīm ísham ūrjam saptápadīm arīḥ |
 sūryasya saptā raśmibhiḥ ॥ 16 ॥ sómasya mitrayarunóditā
 sūra ā dade | tād áturasya bheshajām ॥ 17 ॥ utó nv āsya
 yāt padām naryatāsya nidhānyām | pári dyām jihváyātanat
 ॥ 18 ॥ 17 ॥

The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones—heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (*mixture of Soma and milk*) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations, fills the sky on every side with his tongue-like blaze. 18

(७३) मिलिततितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्याग्नेयो गोपयन्ः सप्तवधिरां क्रविः । अश्विनी देयते । यापयी उन्मः ॥

॥ १ ॥ उर्दाराथामृतायुते युञ्जार्थामश्विना रथम् । अन्ति षड्रूतु वामवः ॥ १ ॥
 निमिषश्चिज्वीयसा रथेना यातमश्विना । अन्ति षड्रूतु वामवः ॥ २ ॥
 उप स्तृणीतमत्रये हिमेन घर्ममश्विना । अन्ति षड्रूतु वामवः ॥ ३ ॥
 कुहं स्थः कुहं जग्मथुः कुहं ज्येनेव पेतथुः । अन्ति षड्रूतु वामवः ॥ ४ ॥
 यदुद्य कर्हि कर्हि चिच्छुश्रूयातमिमं हवम् । अन्ति षड्रूतु वामवः ॥ ५ ॥

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U'd māthām ṛitayate yuñjāthām aśvinā rātham | ānti
 śhād bhūtu vām āvah / 1 || nimīṣaṣ cīj jāvīyasā rāthenā
 yātam aśvinā | ānti śhād — / 2 || ūpa stṛṇītam ātraye hī-
 mēna gharṁam aśvinā | ānti śhād — / 3 || kūha sthaḥ kūba
 jagmathuḥ kūba jyenēva petathuḥ | ānti śhād — / 4 || yād
 adyā kārhi kārhi cie chusṛūyātam imām hāvam | ānti śhād
 / 5 || 19 ||

॥ १ ॥ अश्विना यामृत्तमा नेदिष्ठं याम्याप्यम् । अन्ति षड्रूतु वामवः ॥ ६ ॥
 अवन्तमत्रये गृहं कृणुतं युवमश्विना । अन्ति षड्रूतु वामवः ॥ ७ ॥
 वरंथे अग्निमातपो वदते वल्गवत्रये । अन्ति षड्रूतु वामवः ॥ ८ ॥
 प्र सप्तवधिराशसा धारामग्नेरशायत । अन्ति षड्रूतु वामवः ॥ ९ ॥
 इहा गंतं वृषण्वसू शृणुतं मे इमं हवम् । अन्ति षड्रूतु वामवः ॥ १० ॥

aśvinā yāmabūtāmā nēdiṣṭham yāmy āpyam | ānti śhād
 / 6 || āvantam ātraye grīhām kṛiṇutām yuvām aśvinā |
 ānti śhād / 7 || vārethe agnīm ātāpo vādāte valgv ātraye |
 ānti śhād — / 8 || prā sapṭāvadhīr aśāsa dhāram agnēr
 aśāyata | ānti śhād — / 9 || ihā gatam vṛiṣaṇvasū śṛiṇutām
 ma imām hāvam | ānti śhād — / 10 || 19 ||

Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone? Whither have you flown like hawks? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i. e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10

॥१०॥ किमिदं वां पुराणवज्ररतोऽरिव शस्यते । अन्ति पश्यतु वामवः ॥११॥
 सुमानं वां सजात्यं समानो बन्धुरश्विना । अन्ति पश्यतु वामवः ॥१२॥
 यो वां रजांस्यश्विना रथो वियाति रोदसी । अन्ति पश्यतु वामवः ॥१३॥
 आ नो गव्येभिरश्व्यैः सहस्रेरुप गच्छतम् । अन्ति पश्यतु वामवः ॥१४॥

kīṁ idāṁ vāṁ purāṇavāj jāratōr iva śasyate | ānti śhād
 — || 11 || samānāṁ vāṁ sajātyāṁ samānō bāndhur aśvinā |
 ānti śhād — || 12 || yō vāṁ rājānsy aśvinā rātho viyāti
 rōdasi | ānti śhād — || 13 || ā no gavyebhir aśvyaiḥ sahāś-
 rair ūpa gachhatam | ānti śhād — || 14 ||

मा नो गव्येभिरश्व्यैः सहस्रेभिरति ग्यतम् । अन्ति पश्यतु वामवः ॥१५॥
 अरुणप्सुरुषा अभुदकुर्योतिर्कृतावरी । अन्ति पश्यतु वामवः ॥१६॥
 अश्विना सु विचाकशदृक्षं परशुमौ इव । अन्ति पश्यतु वामवः ॥१७॥
 पुरं न धृष्णवा रुज कृष्णया बाधितो विशा । अन्ति पश्यतु वामवः ॥१८॥

mā no gāvyebhīr
 aśvyaiḥ sahāśrebhir āti khyatam | ānti śhād — || 15 || aru-
 nāpsur ushā abhūd ākar jyōtir ritāvari | ānti śhād — || 16 ||
 aśvinā sū vicākaśad vṛikshām paraśumāu iva | ānti śhād
 — || 17 || pūraṁ nā dhṛishṇav ā ruja kṛishṇāyā bādhitō
 viśā | ānti śhād || 18 || 20 ||

Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18

(७४) चतुःसप्ततितमं सूक्तम्

(१-१५) पञ्चदशार्चस्यास्य सूक्तस्याग्नेयो गोपवन ऋषिः । (१-१८) प्रथमादिद्वादशार्चामग्निः, (१३-१५) त्रयोदश्यादितृचस्य चार्चस्य श्रुतर्वणो दानस्तुतिर्वेदे । (१-१२) प्रथमादिद्वादशार्चामनुहुमः प्रगायः [(१, ४, ७, १०) प्रथमाचतुर्थीसप्तमीदशमीनामनुहुप्, (२-३, ५-६, ८-९, ११-१२) द्वितीयाकृतीपापञ्चमीषष्ठ्यष्टमीनवम्येकादशीद्वादशीनाञ्च गायत्री], (१३-१५) त्रयोदश्यादितृचस्य चानुहुप् छन्दसी ॥

॥२॥

विशोर्विशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।

अग्निं वो दुर्यं वचः स्तुषे शूपस्य मन्मभिः ॥१॥

यं जनांसो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥

पन्यांसं जातवेदसं यो देवतात्सुद्यता । हव्यान्यैर्यद्वि ॥३॥

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Viśo-viśo vo ātithim vājayāntaḥ purupriyām | agnīm
vo dūryam vāca stushé śūshāśya mánmabhiḥ || 1 || yām
jánāso havíśhmanto mitráṃ ná sarpírāsutim | praśānsanti
prāṣastibhiḥ || 2 || pānyānsam jātāvedasam yó devātāty
údyatā | havyāny āfrayat divi || 3 ||

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।

यस्य श्रुतवीं बृहन्नाक्षो अनीक एधते ॥४॥

अमृतं जातवेदसं तिरस्तमोसि दर्शतम् । घृताहवनमीर्ष्यम् ॥५॥

áganma vritrahántamam
jyēśtham agnīm ānavam | yāśya śrutārvā bṛihānn ārkshó
ānika édhate || 4 || amṛtaṃ jātāvedasam tirás tāmāñsi darṣa-
tām | ghṛitāhavanam ídyan || 5 || 21 ||

O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5

॥२३॥ स॒वाधो॒ यं जना॑ इमे॒ऽऽग्निं॑ ह॒व्येभि॑रीळते । जुह्वा॑नासो य॒तस्तु॑चः ॥६॥
 इ॒यं ते॒ नव्य॑सी म॒तिर॑ग्ने अ॒धाव्य॑सदा ।
 म॒न्द्र सु॒जात॑ सु॒क्रतो॑ऽमूर॒ दस्मा॑तिथे ॥७॥
 सा ते॒ अग्ने॑ श॒न्तमा॑ च॒निष्ठा॑ भवतु प्रि॒या । तया॑ वर्धस्व सु॒ष्टुतः॑ ॥८॥
 सा द्यु॒म॒नैर्द॒ग्निनी॑ बृ॒हदु॑पो॒प श्रव॑सि श्रवः । दधी॑त वृ॒त्रतू॑र्ये ॥९॥
 अ॒श्वमि॑द्वा रथ॒प्रां त्वे॑षमिन्द्रं न स॒त्पति॑म् ।
 यस्य॑ श्रवा॑सि तू॒र्वथ॑ प॒न्यप॑न्यं च कृ॒ष्टयः॑ ॥१०॥

sabādho yāṃ jānā ime 'gnim havyeḅhir īlate | jūhvā-
 nāso yatāsrucaḥ || 6 || iyāṃ te nāvyaśī matir āgne ādhāyy
 asmād ā | māndra sūjata sukrató 'mūra dāsmāṭithe || 7 || sā
 te agne śāntamā cānishṭhā bhavatu priyā | tāyā vardhasva
 sūstūtaḥ || 8 || sā dyumnaiḥ dyumnīni bṛihád ūpoṇa śrāvasi
 śrāvah | dādhiṭa vṛitratūrye || 9 || āśvam id dām ratihaprām
 tveshām indram ná sátpatim | yāsya śrāvāṃsi tūrvatha pān-
 yam-panyam ca kṛishṭāyah || 10 || 22 ||

॥२३॥ यं त्वा गो॒पव॑नो गि॒रा च॑निष्ठ॒ग्ने अ॒ङ्गिरः॑ । स पा॑वक श्रु॒धी ह॑वम् ॥११॥
 यं त्वा जना॑स ईळते स॒वाधो॒ वाज॑सातये । स बो॒धि वृ॒त्रतू॑र्ये ॥१२॥
 अ॒हं हु॒वान् आ॒र्क्षे श्रु॑त॒र्वणि॑ म॒दुच्यु॑ति ।
 श॒र्धीसी॑व स्तुका॒विना॑ मृ॒क्षा शी॒र्षा च॑तु॒र्णाम् ॥१३॥

yāṃ tvā gopāvano girā cānishṭhad agne āṅgiraḥ | sā
 pāvaka śrudhi hāvam || 11 || yāṃ tvā jānāsa īlate sabādho
 vājasātaye | sā bodhi vṛitratūrye || 12 || ahām huvānā ārkshé
 śrutārvaṇi madaacyúti | śārdhānsiva stukāvīnām mṛikshā śīr-
 shā caturṇām || 13 ||

That fire-divine is He, whom these priestly men worship with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful, the well-manifested, the one glorious in deeds, the unbewildered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid with splendours. May it make your glory more glorious in the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse and fills our chariots (with the spoils of battle); and who is the protector of the good, like the Lord of resplendence and by whose might you win over (your enemies) the praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The seer of secret lore has made you the generous giver (of food) by his praise. 11

The worshippers implore you to obtain nourishment. May you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler of the pride of adversaries, I purify with my hands the extremities (i.e. the longings and lingerings) of the four (sense organs—eye, tongue, nose and ear), as men shave the long wool of rams. 13

मां चत्वार आशवः शविष्ठस्य द्रविणवः ।
 सुरथालो अभि प्रयो वक्षन्वयो न तुम्यम् ॥१४॥
 सत्यमित्त्वा महेनदि परुष्यव देदिशम् ।
 नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥१५॥

mām catvāra āśavaḥ śāviṣṭhasya dra-
 vitnāvaḥ | surāthāso abhī prāyo vākshan vāyo nā tūgryam
 || 14 || satyām (t tvā mahenadi pārushṇy āva dedīṣam | nēm
 āpo aśvadātarāḥ śāviṣṭhād asti mārtyaḥ || 15 || 23 ||

(७५) पञ्चसप्ततितमं सूक्तम्

(१-१६) षोडशर्चस्वास्त्य सूक्तस्याङ्गिरेसो विष्णु ऋषिः । अग्निर्वेत्ता । गायत्री छन्दः ॥

॥२५॥ युक्त्वा हि देवहूतमाँ अश्वौ अग्ने रथीरिव । नि होता पुर्यः सदः ॥१॥
 उत नो देव देवौ अच्छा वोचो विदुष्टरः । ऋद्धिश्चा वार्यौ कृधि ॥२॥
 त्वं ह यद्यविष्ठय सहसः सूनवाहुत । ऋतावा यज्ञियो भुवः ॥३॥
 अयमग्निः सहस्रिणो वाजस्य इतिनस्पतिः । मूर्धा कवी रथीणाम् ॥४॥
 तं नेमिमृभवो यथा नमस्व सहस्रतिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

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Yukshvā hī devabhūtamāñ āśvāñ agne rathīr iva | nī
 bōtā pūrvyāḥ sadah || 1 || utā no deva devāñ āchā voco vi-
 dūshṭarah | ṛdād viśvā vāryā kṛidhi || 2 || tvām ha yād ya-
 viṣṭhya sāhasaḥ sūnav āhuta | ṛitāva yajñīyo bhūvaḥ || 3 ||
 ayām agnīḥ sahasrīṇo vājasya śatīnas pātīḥ | mūrdhā kavī
 rayīṇām || 4 || tāṃ neimīm ṛibhāvo yathā namasva sāhūti-
 bhīḥ | uēdiyo yajñām āngirah || 5 || 24 ||

Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth : there is no mortal who gives energy more liberally than this most mighty power. 15

75

O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5

॥२५॥ तस्मै नूनमभिवे वाचा विरूप नित्यया । वृष्णे चोदस्व सुष्टुतिम् ॥६॥
 कष्टं प्विदस्य सेनयाग्नेरपाकचक्षसः । पणिं गोष्ठं स्तरामहे ॥७॥
 मा नो देवानां विशः प्रज्ञातीरिवोस्त्राः । कृशं न हासुरघ्न्याः ॥८॥
 मा नः समस्य दुह्यः परिद्वेषसो अंहतिः । ऊर्मिर्न नावमा वधीत् ॥९॥
 नमस्ते अम ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१०॥

tāsmāi nūnām abhidyave vācā virūpa nityayā | vṛṣhṇe
 codasva susṭutīm || 6 || kām u shvid asya sēnayāgnér āpā-
 kacakshasah | paṇīm gōshu starāmahe || 7 || mā no devānām
 vīśah prasnātir ivosrāḥ | kṛśām ná hāsura āghnyāḥ || 8 || mā
 naḥ samasya dūhryāḥ pāridveshaso aṇhatīḥ | ūrmīr ná nā-
 vam ā vadbhit || 9 || nāmas te agna ōjase gṛṇānti deva kṛish-
 tāyah | āmair amītram ardaya || 10 || 25 ||

॥२६॥ कुर्वित्सु नो गविष्टयेऽग्ने संवेर्षिपो रयिम् । उरुकृदुरु णस्कृधि ॥११॥
 मा नो अस्मिन्महाधने परा वर्गारभृद्यथा । संवर्गं सं रयिं जय ॥१२॥
 अन्यमस्मन्निया इयमग्ने सिषक्तु दुच्छुना । वर्धो नो अमवच्छवः ॥१३॥
 यस्याजुपन्नमस्विनः शमीमर्दुर्मखस्य वा । तं घेदुमिर्वृधावति ॥१४॥
 परस्या अधि संवतोऽवरो अभ्या तर । यत्राहमस्मि नौ अव ॥१५॥

kuvīt sū no gāviṣṭayé 'gne saṃvéśbisho rayīm | ūru-
 kṛid urú ṇas kṛidhi || 11 || mā no asmīn maḥādhané parā
 varḡ bhārabhṛid yathā | saṃvārgam sām rayīm jaya || 12 ||
 anyām asmād bhiyā iyām āgne śishaktu duehūnā | vārdhā
 no āmavae chāvaḥ || 13 || yāsyājushan namasvīnaḥ śāmīm
 ādurmakhasya va | tām ghéd agnīr vṛidhāvati || 14 || para-
 syā ādhi saṃvátó 'varān abhy ā tara | yatrāhām āsmi tān
 ava || 15 ||

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn." 6

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ? 7

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful. 8

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship. 9

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength. 10

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live. 11

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us. 12

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life. 13

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts. 14

Deliver us wholly from the hostile men and shield those, among whom I stand. 15

विद्महि ते पुरा वयमग्ने पितुर्यथावसः । अघा ते सुन्नमीमहे ॥१६॥

vidmā hi te purā vayām āgne pitúr yáthāvasah |
ádhā te sunnām īmahe ॥ 16 ॥ 26 ॥

(७९) षट्सप्ततितमं सूक्तम्

*(१-१२) द्वादशर्चस्यास्य सूतस्य काण्वः कुलमुत्तिक्रिषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥२७॥ इमं नु मायिनं हुव इन्द्रमीशानमोजसा । मरुत्वन्तं न वृञ्जसे ॥१॥
अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनुच्छिरः । वज्रेण शतपर्वणा ॥२॥
वावृधानो मरुत्सखेन्द्रो वि वृत्रमैरयत् । सृजन्त्समुद्रिया अपः ॥३॥
अयं ह येन वा इदं स्वर्मरुत्वता जितम् । इन्द्रेण सोमपीतये ॥४॥
मरुत्वन्तमृजीषिणमोजस्वन्तं विरप्शिनम् । इन्द्रं गीर्भिर्हवामहे ॥५॥

Imāṃ nū mayīnaṃ huva indram īśānam ōjasā | marūt-
vantaṃ na vṛñjase ॥ 1 ॥ ayaṃ indro marūtsakhā vi vṛtrā-
syābbhinac chīraḥ | vājreṇa śatāparvaṇa ॥ 2 ॥ vāvṛdhāno
marūtsakhēndro vi vṛtrām airayat | sṛjān samudriyā apāḥ
॥ 3 ॥ ayaṃ ha yēna vā idāṃ svār marutvatā jitaṃ | indreṇa
sōmapitaye ॥ 4 ॥ marūtvantam ṛjīṣiṇam ōjasvantam vi-
rapsīnam | indraṃ gīrbhīr havāmahe ॥ 5 ॥

O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

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For the destruction of my adversities, I invoke now, the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous acceptor of the sacred residue of the oblation. 5

इन्द्रं प्रलेन मन्मना मरुत्वन्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

īndram pralnēna
mānmanā marútvantam havamahe | asya sômasya pītaye
॥ 6 ॥ ८ ॥

॥२८॥ मरुत्वान् इन्द्र मीहः पिवा सोमं शतक्रतो । अस्मिन्यज्ञे पुरुषुत ॥७॥
तुभ्येदिन्द्र मरुत्वते सुताः सोमांसो अद्रिवः । हृदा ह्वयन्त उक्थिनः ॥८॥
पिबेदिन्द्र मरुत्सखा सुतं सोमं दिविष्टिषु । वज्रं शिशान् ओजसा ॥९॥

mārutvān indra mīhvaḥ pīva sômam śatakrato | asmīn
yajñe puruṣtuta || 7 || tūbhyéd indra marútvate sutāḥ sô-
māso adrivaḥ | hṛidā huyanta ukthīnaḥ || 8 || pībéd indra
marútsakhā sutām sômam diviṣṭiṣhu | vājraṁ śiśāna ōjasa
॥ 9 ॥

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम् ॥१०॥
अनु त्वा रोदसी उभे क्रक्षमाणमकृपेताम् । इन्द्र यदस्युहाभवः ॥११॥
वार्चमष्टापदीमहं नवस्तक्तिसृतस्पृशाम् । इन्द्रात्परि तन्व्यं ममे ॥१२॥

uttīṣṭhann ōjasā sahā pītvī śipre avepayah | sômam
indra camū sutām || 10 || ānu tva rōdasi ubhē krākṣhamā-
ṇam akṛipetām | indra yād dasyuhābhavaḥ || 11 || vācam
ashtāpadīm ahām nāvasraktim ṛitasprīṣam | indrat pāri ta-
nvām mame || 12 || ८ ॥

With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy ^{on} your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12

(७७) सप्तसप्ततितमं सूक्तम्

(१-११) एकादशर्षस्यास्य सूक्तस्य काण्वः कुन्तुतिर्कृष्टिः । इन्द्रो देवता । (१-२) प्रथमादिनवर्षा गायत्री.

(१०-११) दशम्येकादशयोश्च प्रणायः (दशम्या बृहती, एकादश्याः सतोबृहती) उन्द्सी ॥

॥१॥ जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् । क उग्राः के ह शृष्विरे ॥१॥
 आदीं शवस्यब्रवीदौर्णवाममहीशुवम् । ने पुत्र सन्तु निष्टुरः ॥२॥
 समित्तान्वृत्रहास्त्रिदुत्वे अरौ इव खेदया । प्रवृद्धो दस्युहामवत् ॥३॥
 एकया प्रतिधापिबत्साकं सरांसि त्रिशतम् । इन्द्रः सोमस्य काणुका ॥४॥
 अभि गन्धर्वमत्तृणदबुधेषु रजःस्वा । इन्द्रो ब्रह्मभ्य इद्धे ॥५॥

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Jajñāno nū śatākratur ví prichad īti mātāram | kā ugrāḥ
 ké ha śṛiṇvire ॥ 1 ॥ ād im śavasy ābravid aurnavābhām
 ahīśavam | té putra santu niṣṭūrah ॥ 2 ॥ sām it tām vṛitra-
 hākhidat khé arāṇ iva khédaya | prāvṛiddho dasynhābha-
 vat ॥ 3 ॥ ékaya pratidhāpibat sākām sārānsi triṣāt im | in-
 draḥ sōmasya kāṇukā ॥ 4 ॥ abhi gandharvām atṛiṇad abudh-
 nēshu rājassv ā | indro brahmābhya id vṛidhé ॥ 5 ॥ २७ ॥

॥१०॥ निराविध्यद्विरिभ्य आ धारयत्यक्रमोदनम् । इन्द्रो बुन्दं स्वाततम् ॥६॥
 शतब्रह्म इषुस्त्व स हस्वर्षण एक इत् । यमिन्द्र चकूषे युजम् ॥७॥
 तेन स्तोतृभ्य आ भर नृभ्यो नारिभ्यो अत्तवे । सद्यो जात क्रमुष्ठिर ॥८॥

nīr āvidhyad giribhya ā dharāyat pakvām odanām | in-
 dro bundām svātataṁ ॥ 6 ॥ śatābradhna īshus tāva sahasra-
 parṇa éka it | yām indra cakṛishé yūjam ॥ 7 ॥ téna stotṛi-
 bhya ā bhara nṛibhyo nāribhyo āttave | sadyo jāta rībhu-
 shṭhira ॥ 8 ॥

As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother : who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then, the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers'—to our men and women. 8

ए॒ता च्यौ॒त्नानि॑ ते कृ॒ता वर्षि॑ष्ठानि॒ परी॑णसा । हृ॒दा वी॒डु॒धारयः॑ ॥९॥
 वि॒श्वे॒ता वि॒ष्णुरा॒भर॑दु॒रुक्रम॑स्त्वे॒षितः॑ ।
 श॒तं म॑हिषा॒न्क्षीर॑पा॒कमौ॑दनं॒ वरा॑हमिन्द्र॒ एमु॑षम् ॥१०॥
 तुवि॒क्षं ते॒ सुकृ॑तं सु॒मयं॑ धनुः सा॒धुर्वु॒न्दो हि॒र॒ण्ययः॑ ।
 उ॒भा ते॒ बा॒हू र॒ण्या सु॑संस्कृत॒ ऋदु॑पे चि॒ददु॑वृ॒धा ॥११॥

etā cyaūtnāni te kṛitā varshishṭhani pāriṇasā |
 hṛidā vidv ādharayaḥ ॥ 9 ॥ viśvēt tā viśhṇur ābharad uru-
 kramās tvésbitaḥ | śatam vāhishan kshīrapākām odanām
 varahām indra emuṣham ॥ 10 ॥ tuvikṣham te sūkṛitam sū-
 māyām dhānuḥ sādūr bundo hiraṇyayaḥ | ubhā te bāhū
 rāṇyā sūsaṃskṛitā ṛidūpe cid ṛiduvṛidhā ॥ 11 ॥ ३० ॥

(७८) अष्टमप्रतितमं सूक्तम्

(१-१०) दशर्षस्यास्य सूक्तस्य काण्वः कुरुमुक्तिर्केपि । इन्द्रो देवता । (१-९) प्रथमादि-
 नवर्चा गायत्री, (१०) दशम्याश्च वृद्धती छन्दसी ॥

॥१॥ पुरो॒ळाशै॑ नो अ॒न्धसु॑ इन्द्र॒ सहस्र॑मा भ॑र । श॒ना च॑ शू॒र गो॒नाम् ॥१॥
 आ नो॑ भ॒र व्य॑ञ्ज॒नं गा॒मश्व॑म॒भ्यञ्ज॑नम् । स॒चा म॒ना हि॒र॒ण्यया॑ ॥२॥
 उ॒त नः॑ क॒र्णशो॑भ॒ना पु॒रुषि॑ धृ॒ष्णवा॑ भ॑र । त्वं हि॑ शृ॒ण्वि॒षे व॑सो ॥३॥
 नकी॑ वृ॒ध्नीक॑ इन्द्र॒ ते न॑ सु॒षा न॑ सु॒दा उ॒त । ना॒न्यस्त्व॑च्छे॒र वा॑घ॒तः ॥४॥
 नकी॑मिन्द्रो॒ निक॑त॒वे न॑ श॒क्रः परि॑श॒क्तवे॑ । वि॒श्वं शृ॒णोति॑ प॒श्यति॑ ॥५॥

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Puroḷāṣam no āndhasa indra sahasram ā bhara | śatā
 ca śūra gōnām ॥ 1 ॥ ā no bhara vyañjanam gām āśvam
 abhyāñjanam | śacā manā hiraṇyāyā ॥ 2 ॥ utā naḥ karṇaśo-
 bhanā purūṇi dhrishṇav ā bhara | tvām hi śṛiṇvishé vaso
 ॥ 3 ॥ nākīm vṛidhikā indra te nā sushā-nā sudā utā | nān-
 yās trāc chūra vāghātaḥ ॥ 4 ॥ nākīm indro nīkartave nā
 śakrah páriśaktave | viśvam śṛiṇoti páśyati ॥ 5 ॥ ३१ ॥

These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

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O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all; He sees all./5

॥३३॥ स म॒न्युं म॒र्त्याना॑म॒र्दब्धो॑ नि चि॒कीष॑ते । पुरा नि॒दश्चि॑कीष॑ते ॥६॥
 क॒त्वं इ॒त्पु॒र्णमु॒दरं॑ तु॒रस्या॑स्ति वि॒धत्तः॑ । वृ॒त्रघ्नः॑ सोम॒पात्रः॑ ॥७॥
 त्वे व॒स॒न्नि सं॒गता॑ विश्वा च सोम॒ सोम॑गा । सु॒दा॒त्वप॑रि॒हृता ॥८॥
 त्वा॒मि॒द्यव॑यु॒र्मम॑ का॒मो ग॒व्यु॒र्हिर॑ण्य॒युः । त्वा॒मश्च॑यु॒रेष॑ते ॥९॥
 तवे॒दिन्द्रा॑हमा॒शसा॑ ह॒स्ते दा॑त्रं च॒ना द॑दे ।
 दि॒नस्य॑ वा मघव॒न्त्संभृ॑तस्य वा पृ॒र्धि यव॑स्य का॒शिना॑ ॥१०॥

sá manyúm mártyanam ádabdhó ní cikīshate | purá ni-
 dāś cikishate || 6 || krátva ít pūrṇam udáram turásyāsti vi-
 dhatāḥ | vṛitraghnāḥ somapátrah || 7 || tvé vásūni sámgatā
 víṣvā ca soma saubhagā | sudátv áparihvṛitā || 8 || tvām íd
 yavayúr máma kámo gavyúr hiranyayúḥ | tvām aṣvayúr
 éshate || 9 || távéd indráhām āśāsā háste dátram canā daue |
 dinásya vā maghavan sámbhṛitasya vā pūrdhí yávasya
 káśinā || 10 || ३३ ||

(७६.) एकोनाशीतितमं सूक्तम्

(१-९) नवर्षस्यास्य सूक्तस्य मार्गवः कृतुर्कषिः । सोमो देवता । (१-८) प्रथमाष्टवर्षा नापत्री,

(९) नवम्याथावुष्टुपूष्पसी ॥

॥३३॥ अ॒यं कु॒लुर॑गृ॒भीतो॑ वि॒श्वजि॑दु॒द्विदि॑त्सोमः । ऋ॒षिर्वि॑प्रः का॒व्येन॑ ॥१॥
 अ॒भ्यूर्णो॑ति॒ यन्न॑मं भि॒षक्ति॑ वि॒श्वं य॑त्तुर॒म । प्रे॒मन्धः॑ र॒व्यन्निः॑ श्रो॒णो भू॑त् ॥२॥

Ayám kṛitnúr ágribhito víśvajíd udbhíd ít sómah | rí-
 shir vípraḥ kávyena || 1 || abhy ūrṇoti yán nagnám bhi-
 shákti víśvam yát turám | prém andhāḥ khyan níḥ śronó
 bhūt || 2 ||

Unharm'd by anyone, **He** brings low the wrath of mortals and can never be **deceived**; ere anyone reproches him, he humbles him down. 6

The heart of the lover of **spiritual joy** is always full by the praises of the devotee. **He is the slayer** of the all-shrouding darkness. 7

O cherisher of noble deeds, **all the riches** are combined in you and precious things and **all unblemished gifts** are easy for you to bestow. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up. 10

79

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

त्वं सोम तनुकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः । उरु यन्तासि वरूथम् ॥३॥
 त्वं चित्ती तव दक्षोर्दिव आ पृथिव्या ऋजीपिन् । यावीरघस्य चिद्वेषः ॥४॥
 अर्थिनो यन्ति चेदर्थं गच्छानिदुषो रतिम् । ववृज्युस्तृप्यन्तः कामम् ॥५॥

tvām soma tanukṛīdbhyo dvéshobhyo 'nyákṛite-
 bhyah | urú yantási varútham || 3 || tvām citti táva dákshair
 divá á prithivyá ṛijīshin | yavīr aghásya eid dvéshah || 4 ||
 arthīno yānti eéd áartham gáchān id dadúsho rātim | va-
 vṛijyús trishyatah kāmam || 5 || ३३

॥३॥ विदद्यत्पूर्यं नष्टमुदीमृतायुमीरयत् । प्रेमायुस्ताग्निदतीर्णम् ॥६॥
 सुशेवो नो मृळयाकुरदसकतुरखानः । भवो नः सोम शं हृदे ॥७॥
 मा नः सोम सं वीविजो मा वि वीभिपथा राजन् ।
 मा नो हार्दि त्विषा वधीः ॥८॥
 अव यस्त्वे सधस्थे देवानां दुर्मतीरीक्षे ।
 राजन्नप द्विषः सध मीधो अप स्विधः मेध ॥९॥

vidád yát pūrvyām nashtām ud im ṛitāyām ārayat |
 prēm āyus tārid ātīrnam || 6 || suśévo no mṛṇayākur ādrip-
 takratur avātāh | bhāva nah soma śam hṛidé || 7 || mā nah
 soma śam vīvijo mā vi bibhishatha rajan | mā no hārdi
 tvishā vadhīh || 8 || āva yát své sadhasthe devānam durma-
 tīr īkshe | rájann āpa dvishah sedha mīdhvo āpa sṛīdhah
 sedha || 9 || ३४ ||

O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, drive away the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer of blessings, drive away those who wish to harm us. 9

(८०) अशीतितमं सूक्तम्

(१-१०) दशर्चन्याम्य सूक्तस्य नौवस एकपर्कभिः । (१-९) प्रथमादिनवर्षाभिन्त्रः, (१०) दशम्याश्च देवा
देवताः । (१-९) प्रथमादिनवर्षा गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥३५॥ नह्य॑न्यं ब॒ळाकरं॑ म॒र्दिता॑ शतक्रतो । त्वं न॑ इन्द्र मृळय ॥१॥
यो नः॑ शश्व॑त्पुरावि॒थामृ॑ध्रो वाज॑सातये । स त्वं न॑ इन्द्र मृळय ॥२॥
किम॑ङ्ग र॒ध्रचो॑र्दनः सु॒न्वान॑स्या॒विते॑र्दसि । कु॒वित्स्वि॑न्द्र णः शकः॑ ॥३॥
इन्द्र॑ प्र णो रथ॑मव प॒श्वाच्चि॑त्सन्तम॒द्रिवः॑ । पु॒रस्ता॑दिन॒ मे कृ॑धि ॥४॥
हन्तो॑ नु किमा॑ससे प्रथ॒मं नो॒ रथं॑ कृधि । उ॒पमं॑ वाज॒यु श्रवः॑ ॥५॥

80

Nahy anyām balākaram marditāram śatakrato | tvām
na indra mṛilaya ॥ 1 ॥ yō naḥ śaśvat purāvithāmṛidhro vā-
jasataye | sā tvām na indra mṛilaya ॥ 2 ॥ kīn angā radbra-
cōdanah sunvānāsyāvitēd asi | kuvit sv indra ṇaḥ śakah
॥ 3 ॥ indra prā ṇo rātham ava pascāc cit sāntam adrivaḥ |
purastād enam me kṛidhi ॥ 4 ॥ hānto nū kīm asase pratha-
mām no rātham kṛidhi upamaṇ vajayū śravaḥ ॥ 5 ॥

॥३६॥ अवा॑ नो वाज॒यु रथं॑ सुकरं॑ ते किमित्परि॑ । अ॒स्मान्सु॑ जि॒ग्युष॑स्कृधि ॥६॥
इन्द्र॑ दृह्य॑स्व पूर॑सि भ॒द्रा तं॑ एति निष्कृतम् । इ॒यं धी॑र्कृ॒त्विया॑वती ॥७॥
मा सी॑मव॒द्य आ भा॑गुर्वी॒ काष्ठा॑ हितं धनम् । अ॒पावृ॑क्ता अ॒रन्न॑यः ॥८॥
तुरी॑यं नाम॑ य॒ज्ञियं॑ य॒दा क॑रस्तदु॒श्मसि॑ । आदि॑त्पति॒र्न ओ॒हसे॑ ॥९॥

ava no vajayūṇ rātham sakaram te kīm it pari | asmān
sū jigyūshas kṛidhi ॥ 6 ॥ indra drīhyasva pūr asi bhadra
ta eti nishkritam iyām dhīr kṛityavati ॥ 7 ॥ mā sīm avadyā
a bhag urvi kashṭha hitam dhānam | apāvṛikta aratnāyaḥ
॥ 8 ॥ turiyam nāma yajñiyam yadā kāras tad uśmasi | ad
it patir na ohase ॥ 9 ॥

Truly, O resplendent Lord, performer of hundreds of selfless tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

May you assume your fourth sacrificial name, the *sacrificial* (the *yajniya* or *somayaji*); we long for it; surely then you would be leading us as our protector. 9

अर्वीवृधहो अमृता अमन्दीदेकचूदेवा उत याश्च देवीः ।
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१०॥

āvivṛidhad vo amṛitā āmandid eka-
dyūr deva utā yaś ca devīḥ | tāśma u rādhaḥ kṛiṇuta pra-
śastām prātār makshū dhiyavasur jagamyat 10 || 10 ||

(८१) एकाशीतितमं सूक्तम्

(१-२) नववर्म्याम्य सूक्तस्य काण्वः कुमीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३७॥ आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय । महाहृस्ती दक्षिणेन ॥१॥
विद्वा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोभिः ॥२॥
नहि त्वां शूर देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥
एतो न्विन्द्रं स्तवामेशानं वस्वः स्वराजम् । न राधसा मर्धिवन्नः ॥४॥
प्र स्तोषदुषं गासिषच्छवत्सामं गीयमानम् । अभि राधसा जुगुरत् ॥५॥

81

Ā tū na indra kshumāntam citraṁ grabhām sāṁ gri-
bbāya | mahābastī dākshinena || 1 || vidvā hī tvā tuvikur-
mīm tuvideshṇam tuvimagham || tuvimatram āvolbhiḥ || 2 ||
nabī tvā śūra devā nā mārtaśo ditsantam | bhīmāṁ nā gām
vārāyante || 3 || ēto nv indraṁ stavamēśānam vāsvaḥ sva-
rājāṁ | nā rādhasā mardhishan naḥ || 4 || prā stoshad ūpa
gāsishac chrāvat sāṁ gīyāmānam | abhī rādhasā jugurat
|| 5 || 17 ||

O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

81

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can refrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5

॥३८॥ आ नो भर दक्षिणेनाभि सव्येन प्र मृश । इन्द्र मानो वसोर्निभीक् ॥६॥
 उप क्रमस्वा भर धृषता धृष्णो जनानाम् । अदाशृष्टरस्य वेदः ॥७॥
 इन्द्र य उ नु ते अस्ति वाजो विप्रेभिः सनित्वः । अस्माभिः सु तं संनुहि ॥८॥
 सद्योजुर्वस्ते वाजा अस्मभ्य विश्वश्चन्द्राः । वशैश्च मक्षु जरन्ते ॥९॥

ā no bhara dākṣiṇenābhiḥ savyéna prá mṛṣa | índra
 mǎ nò vásor nír bhāk || 6 || úpa kramasvā bhara dhṛiṣhatá
 dhṛiṣṇo jánānām | ádāśuṣṭarasya védah || 7 || índra yá n
 nú te ásti vājo víprebhiḥ sánitvah | asmábhiḥ sú tām sa-
 nuhi || 8 || sadyojúvas te vājā asmábhyam viśváścandrāḥ |
 vāṣaiḥ ca makṣhú jarante || 9 || ३८ ||

(८२) दशमीतितमं सूक्तम्

(१-९) नवचंस्यास्य सूक्तस्य काण्वः कुसीदी ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ आ प्र द्रव परावतोऽर्वावतश्च वृत्रहन् । मध्वः प्रति प्रभर्मणि ॥१॥
 नीत्राः सोमासु आ गहि सुतासो मादयिष्णवः । पिबा दधृग्यथोच्चिपे ॥२॥
 इषा मन्दस्वादु तेऽरं वराय मन्यवे । भुवन्त इन्द्र शं हृदे ॥३॥
 आ त्वंशत्रवा गहि न्युक्थानि च हूयसे । उपमे रोचने दिवः ॥४॥

A prá drava paraváto 'rvāvátas ca vritrahan | mádhvah
 práti prábharmani || 1 || tivrāḥ sómāsa á gahi sutāso māda-
 yishnávah | pibā dadhṛig yáthocishé || 2 || iṣā mandasvād
 u té 'raṁ vārāya manyāve | bhúvat ta índra śāṁ hṛidé
 || 3 || á tv aṣatrav á gahi ny ūkthāni ca hūyase | upamé
 rocané divāḥ || 4 ||

O resplendent Lord, bring us gifts with your right hand, and with your left bestow them on us; let us not miss our share of wealth. 6

Come hither, O bold one and bring us boldly the wealth of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which is yours and which is to be obtained by the wise worshippers. 8

May your early-procurable riches, pleasing to all, come to us; the aspirants spontaneously offer their praises. 9

82

Hasten, O repeller of shrouding darkness, from afar or from high, for the acceptance of the exhilarating elixir of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional love is expressed; drink it as you love to accept it unhesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthening food – let it satisfy your wish and appease your foe-restraining anger; may it be enjoyable to your heart's content. 3

May you who has no enemy, come to us hither; we call you down here to the hymns of praise in heaven's sublimest realm of light. 4

तुभ्यायमद्रिभिः सुतो गोभिः श्रीतो मदायकम् । प्र सोम इन्द्र ह्यते ॥५॥

tubhyāyam ādribhiḥ sutó góbbhiḥ śrító
mādāya kām | prā sóma indra hūyate || 5 || 1 ||

॥२॥ इन्द्र श्रुधि सु मे हवमस्मे सुतस्य गोमतः । वि पीति तृप्तिमश्नुहि ॥६॥
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥७॥
यो अप्सु चन्द्रमा इव सोमश्चमूषु ददृशे । पिबेदस्य त्वमीशिषे ॥८॥
यं ते श्येनः पदाभरत्तिरो रजांस्यस्पृतम् । पिबेदस्य त्वमीशिषे ॥९॥

indra śrudhí sū me hāvam asmié sutásya gómataḥ | ví
pītim triptim aśnuhi || 6 || yá indra camaséshv á sómaḥ ca-
múshu te sutáḥ | píbéd asya tvám īsishe || 7 || yó apsú can-
drāmā iva sómaḥ camúshu dádrīṣe | píbéd asya tvám īsishe
|| 8 || yám te syenāḥ padābharat tiró rájáñsy áspritam | pí-
béd asya tvám īsishe || 9 || 2 ||

(८३) त्र्यपीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य काण्वः कुत्सीदी कविः । निषे देवा देवताः । गायत्री छन्दः ॥

॥३॥ देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमुतये ॥१॥

Devānām id ávo mahát tād á vṛṇīmāhe vayām | vṛ-
ṣhṇām asmiábhyam ūtāye || 1 ||

O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this ~~elixir~~ of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the *Gayatri* metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings. 1

ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा । वृधासंश्च प्रचेतसः ॥२॥
 अति नो विष्पिता पुरु नोभिरपो न पर्षथ । युयमुत्स्य रथ्यः ॥३॥
 वामं नो अस्त्वर्यमन्वामं वरुण शंस्यम् । वामं षावृणीमहे ॥४॥
 वामस्य हि प्रचेतस इशानासो रिशादसः । नेमादित्या अघस्य यत् ॥५॥

té naḥ santu yújaḥ sádā vá-
 ruṇo mitró aryamá | vṛdhāsaḥ ca prācetasah || 2 || āti no
 vishpitā puru naubhír apó ná parshathā | yūyám ṛitasya
 rathyaḥ || 3 || vāmám no astv aryaman vāmám varuṇa śán-
 syam | vāmám hy āvṛiṇimáhe || 4 || vāmāsya hí pracetasa
 iśānāṣo riśādasah | nēm ādityā aghāsya yāt || 5 || ३ ||

॥५॥ वयमिहः सुदानवः क्षियन्तो यान्तो अध्वन्ना । देवा वृधाय हूमहे ॥६॥
 अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥७॥
 प्र भ्रातृत्वं सुदानवोऽधं द्विता समान्या । मातुर्गर्भे भरामहे ॥८॥
 यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः । अधो चिद् उत ब्रुवे ॥९॥

vayám id vaḥ sudānavaḥ kshiyánto yánto ádhvann á |
 dévā vṛidhāya hūmahe || 6 || ádhi na indraishbām víshṇo sa-
 jātyānām | itā māruto āśvinā || 7 || prā bhrāṭṛitvām sudā-
 navó 'dha dvitā samānyā | mātúr gárbhe bharāmahe || 8 ||
 yūyám hí śhṛthā sudānava indrajyeshṭhā abhídyavaḥ | ádhā
 cid va utā bruve || 9 || ४ ||

May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother's womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9

(८४) चतुर्थीतितमं सूक्तम्

(१-९) नवचंस्यास्य सूक्तस्य काव्य उशाना कपिः । अग्निदेवता । गायत्री छन्दः ॥

॥१॥ प्रेष्ठे वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥
 कविमिव प्रचेतसं यं देवासो अर्धं हिता । नि मर्त्येष्वदादधुः ॥२॥
 त्वं यविष्ठ दाशुषो नूः पाहि शृणुधी गिरः । रक्षां लोकमुत त्मनां ॥३॥
 कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥४॥
 दाशैर्म कस्य मनसा यज्ञस्य सहसो यहो । कर्दुं वोच इदं नमः ॥५॥

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Présththam vo átithim stushé mitram iva priyam | agním
 ratham ná védyam || 1 || kavim iva pracetasaṁ yam devāso
 ādha dvitā | ní mārtyeshv adadhūh || 2 || tvām yavishtha
 dāśuśho nūh pāhi śṛiṇudhī girāḥ | rākṣhā tokām utā
 tmānā || 3 || kāyā te agne āngira ūrjo napād ūpastutim | vā-
 rāya deva manyāve || 4 || dāśema kāsya mānasā yajñāsya
 sabaso yaho | kād u voca idam nāmah || 5 || ५ ||

॥६॥ अथा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितिः । वाजद्रविणसो गिरः ॥६॥
 कस्य नूनं परीणसो धियो जिन्वसि दंपते । गोषाता यस्य ते गिरः ॥७॥
 तं मर्जयन्त सुकर्तुं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनम् ॥८॥
 क्षेतिक्षेमेभिः साधुभिर्नक्रियं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

ādha tvām hī nas kāro viśvā asmābhyam sukṣhitih |
 vājadraviṇaso girāḥ || 6 || kāsya nūnam pāriṇaso dhīyo jin-
 vasi dampate | gōṣhatā yāsyā te girāḥ || 7 || tām marjayanta
 sukrātum puroyāvānam ājishu | svēṣhu kṣhāyeshu vājinam
 || 8 || kṣhēti kṣhēmebbih sādhubhir nākir yam gbnānti hānti
 yāḥ | āgne suvīra edhate || 9 || ९ ||

I adore fire-divine dear as a guest and loving as a friend
who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish
in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our
songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son
of energy, with what hymns shall I adore you, praise you,
for your venerable pride? 4

O child of strength, tell me with what offering of the wor-
shipper shall we present to you with devoted mind and
what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us
happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings
and songs delight you the most and whose prayers inspire
you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is
renowned for glorious deeds, who is mighty and champion
in the battles of life. 8

He dwells at home with all efficient protections, whom
none can harm but who himself can punish anyone. He
becomes strong and prosperous with heroic children. 9

(८५) पञ्चाशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण कपिः । मध्विनी देवते । गायत्री उन्दः ॥

- ॥७॥ आ मे हवँ नासत्याश्विना गच्छतं युवम् । मध्वः सोमस्य पीतये ॥१॥
 इमं मे स्तोममश्विनेमं मे शृणुतं हवम् । मध्वः सोमस्य पीतये ॥२॥
 अयं वां कृष्णो अश्विना हवते वाजिनीवसू । मध्वः सोमस्य पीतये ॥३॥
 शृणुतं जरितुर्हवँ कृष्णस्य स्तुवतो नरा । मध्वः सोमस्य पीतये ॥४॥
 छर्दियन्तमदाभ्यं विप्राय स्तुवते नरा । मध्वः सोमस्य पीतये ॥५॥

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Ā me hāvaṃ nāsatyāśvina gāchatam yuvāṃ | mādhvah
 sōmasya pītāye || 1 || imāṃ me stōmam aśvincmāṃ me śri-
 ṇutam hāvaṃ | mādhvah sōmasya pītāye || 2 || ayāṃ vāṃ
 kṛishṇo aśvina hāvate vājīnivasū | mādhvah sōmasya pītāye
 || 3 || śṛiṇutam jaritūr hāvaṃ kṛishṇasya stuvato narā | mā-
 dhvah sōmasya pītāye || 4 || chardīr yantam ādābhyam vip-
 rāya stuvaté narā | mādhvah sōmasya pītāye 5 || 7 ||

- ॥८॥ गच्छतं दाशुषो गृहमित्या स्तुवतो अश्विना । मध्वः सोमस्य पीतये ॥६॥
 युञ्जाथां रासभं रथे वीङ्गहे वृषण्वसू । मध्वः सोमस्य पीतये ॥७॥
 त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना । मध्वः सोमस्य पीतये ॥८॥
 नू मे गिरो नासत्याश्विना प्रावतं युवम् । मध्वः सोमस्य पीतये ॥९॥

gāchatam daśuṣho grīhām itthā stuvato aśvina | mā-
 dhvah sōmasya pītāye || 6 || yuñjāthām rāsabham rāthe vi-
 dyaṅge vṛishanvasū | mādhvah sōmasya pītāye || 7 || trivan-
 dhurēṇa trivṛitā rāthenā yatam aśvina | mādhvah sōmasya
 pītāye || 8 || nū me gīro nāsatyāśvina prāvatam yuvāṃ
 mādhvah sōmasya pītāye || 9 || 8 ||

O ever-true twin-divines, may you come to my invocation,
—that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,—that
you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines,
lords of ample wealth,—that you drink the elixir of
devotional love. 3

O leaders of all, may you hear the invocation of the charm-
ing devotee, the hymner, who is praying,—that you drink
the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings
your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who
thus praises you,—that you drink the elixir of devotional
love. 6

May you harness the mule to your firmly-jointed chariot
which draws you,—that you drink the elixir of devotional
love. 7

Come here, O twin-divines, with your three seated trian-
gular chariot,—that you drink the elixir of devotional
love. 8

O ever-true twin-divines, may you hasten quickly to listen
to my praises,—that you drink the elixir of devotional
love. 9

(८६) पञ्चशीतितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्याङ्गिरसः कृष्णः कार्ष्णिर्विश्वको वा कपिः । मन्त्रिनी देवते । वगती छन्दः ॥

॥१॥ उ॒भा हि द॒स्त्रा मि॒षजा॑ म॒योभुवो॑भा दक्ष॑स्य व॒र्चसो॑ बभूवयुः ।
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॑ वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥१॥
 क॒था नूनं॑ वां वि॒मना॑ उप॒ स्तवयु॑वं धि॒यं दद॑थुर्वस्य॒इष्टये॑ ।
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॑ वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥२॥
 यु॒वं हि ष्मा॑ पुरु॒भुजे॑ममे॒धतुं॑ वि॒ष्णाप्वे॑ दद॑थुर्वस्य॒इष्टये॑ ।
 ता वां विश्व॑को हवते तनू॒कृथे मा नो॑ वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥३॥

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Ubhá hí dasrá bhishájā mayobhúvobhá dákshasya vá-
 caso babbhūvāthuh | tá vām víṣvako havate tanūkṛithé má
 no ví yaushtam sakhyā mumócatam || 1 || kathā nūnām vām
 vímanā úpa stavadh yuvām dhiyam dadathur vásyaishtaye |
 tá vām víṣvako — || 2 || yuvām hí shmā purubhujemám
 edhatum vishnāpve dadāthur vásyaishtaye | tá vām víṣvako
 ॥ ३ ॥

उ॒त त्वं वी॒रं ध॑न॒सामृ॑जी॒षिणं॑ दू॒रे चि॒त्सन्त॑मव॒से ह॒वामहे॑ ।
 यस्य॑ स्वादि॒ष्टा सु॒मतिः॑ पि॒त॒र्यथा॑ मा नो॑ वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥४॥
 ऋ॒तेन॑ दे॒वः स॒विता॑ श॒माय॑त ऋ॒तस्य॑ शृ॒ङ्गमु॒र्विया॑ वि प॒प्रथे॑ ।
 ऋ॒तं सा॑साह॒ महि॑ चि॒त्पृ॒तन्त्य॑तो मा नो॑ वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥५॥

utá tyām virām dhanasām rijishinam dūre eit sán-
 tam ávase havāmahe | yasya svādishtā sumatiḥ pitúr ya-
 thā má no ví yaushtam sakhyā mumócatam || 4 || ritēna
 devāḥ savitā samāyata ritasya śṛṅgam urviyā vi papra-
 the | ritam sāsāba máhi eit pritanyatō má no ví yaushtam
 sakhyā mumócatam || 5 || १ ॥

Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not sever our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not sever our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not sever our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most sweet. May you not sever our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not sever our friendships, please come and set me free. 5

(८७) सतावीतितमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य वासिष्ठो युष्मिक आश्विनः प्रियमेवो वाङ्मिरसः कृष्णो वा ऋषिः ।
अश्विनौ देवते । प्रगायः (विषमर्चां बृहती, समर्चां मतोबृहती) छन्दः ॥

॥ १ ॥

युष्मि वां स्तोमो अश्विना क्रिविर्न सेक आ गतम् ।
मध्वः सुतस्य स दिवि प्रियो नरा पात गौराविवेरिणि ॥१॥
पिवतं घर्म मधुमन्तमश्विना बर्हिः सीदत नरा ।
ता मन्दसाना मनुषो दुरोण आ नि पात वेदसा वयः ॥२॥
आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
ता वर्तिर्यातसुष वृक्तवर्हिषो जुष्टं यज्ञं दिविष्टिषु ॥३॥

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Dyumní vām stómo aṣvinā krívir ná séka á gataṁ |
mádhvaḥ sutásya sá divi priyó narā pātāṁ gaurāv ivérine
॥ 1 ॥ píbatāṁ gharmām mádhumantam aṣvinā barhīḥ sīda-
taṁ narā | tá mandasānā mánusho duroṇā á ní pātāṁ vé-
dasā váyah ॥ 2 ॥ á vām víśvābhir utíbhiḥ priyāmedhā ahū-
shata | tá vartír yātaṁ úpa vṛiktābarhisho júshtaṁ yajñāṁ
divishtīṣhu ॥ 3 ॥

पिवतं सोमं मधुमन्तमश्विना बर्हिः सीदतं सुमत् ।
ता वावृधाना उप सुष्टुतिं दिवो गुन्तं गौराविवेरिणम् ॥४॥
आ नूनं यातमश्विनाश्वेभिः प्रुषितप्सुभिः ।
दस्त्रा हिरण्यवर्तनी शुभस्पती पातं सोममृतावृधा ॥५॥
वयं हि वां हवामहे विपन्यवो विप्रसो वाजसातये ।
ता वल्गू दस्त्रा पुंरुदंससा धियाश्विना श्रुष्ट्या गतम् ॥६॥

píbatam sómam mádhumantam aṣvinā bar-
hīḥ sīdatam sumát | tá vāvṛidhānā úpa sushtutam divó
gantām gaurāv ivérinam ॥ 4 ॥ á nūnām yātam aṣvināśvebhiḥ
prushitāpsubhiḥ | dāsrā hīraṇyavartanī śubhas patī pātāṁ
sómam ṛitāvṛidhā ॥ 5 ॥ vayām hí vām hāvāmabe vipanyávo
víprasó vájasātaye | tá valgú dasrá purudānsasā dhīyāṣvinā
śrushty á gataṁ ॥ 6 ॥ 10 ॥

O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (*Gaura*) at a pool. 1

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth. 2

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual). 3

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool. 4

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us. 6

(८८) अष्टशीतितमं सूक्तम्

(१-१) वयुचस्यास्य सूक्तस्य गौतमो नोवा ऋषिः । इन्द्रो देवता । प्रगायः (विषमर्षा बृहती, समर्षा सतोबृहती) छन्दः ॥

॥ १ ॥

त वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
 अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ १ ॥
 द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।
 क्षुमन्तं वाजी शतिनै सहस्रिणै मधू गोमन्तमीमहे ॥ २ ॥

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Tām vo dasmām ṛitishāham vāsoṛ mandanām āndha-
 sah | abhī vatsām nā svāsareshu dhenāva indram gīrbhīr
 navāmahe || 1 || dyukshām sudānuṃ tāvishībhir āvṛitaṃ gi-
 rīm nā purubhōjasam | kshumāntam vājanī śatinām sahasri-
 ṇam makshū gōmantam īmahe || 2 ||

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीळ्वः ।
 यद्वित्ससि स्तुवते मावते वसु नकिष्टदा मिनाति ते ॥ ३ ॥
 योद्धासि कृत्वा शर्वसोत दुंसना विश्वा जाताभि मज्मना ।
 आ त्वायमर्क ऊतये वर्तति यं गौतमा अजीजनन् ॥ ४ ॥
 प्र हि रिरिक्ष ओजसा दिवो अन्तेभ्यस्परि ।
 न त्वा विव्याच रज इन्द्र पार्थिवमनु स्वधां ववक्षिथ ॥ ५ ॥
 नकिः परिष्टिर्मघवन्मघस्य ते यद्वाशुषे दशस्यसि ।
 अस्माकं बोध्युचयस्य चोदिता मंहिष्ठो वाजसातये ॥ ६ ॥

nā tvā bṛihānto ādrayo

vāraṇta indra vīlāvah | yād dītsasi stuvatē māvate vāsu
 nākish tād ā mināti te || 3 || yōddhāsi krátvā śāvasotā dan-
 sánā vīśvā jātābhi majmánā | ā tvāyam arkā ūtāye va-
 vartati yām gótamā ājījanan || 4 || prā hī ririkshā ōjasā divo
 āntebhyas pári | nā tvā vīvyāca rāja indra pāṛthivam ānu
 svadbhām vavakshitha || 5 || nākīḥ pārishṭīr maghavan ma-
 ghāsya te yād dāśúshe daśasyāsi | asmākam bodhy ucā-
 thasya coditā mánbhiṣṭho vājasātaye || 6 || ॥

We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6

(८९) एकोनपतितमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्याङ्गिरसी नृभेषु रुमेवावृषी । इन्द्रो देवता । (१-७) प्रपमादिचतुर्गणां
 प्रगायः (विपमर्षां बृहती, समर्षां सतो बृहती), (८-९) पञ्चमीपयुगोरनुष्टुप्,
 (७) सप्तम्याश्च बृहती छन्दांसि ॥

॥१२॥

बृहदिन्द्राय गायतु मरुतो वृत्रहन्तमम् ।
 येन ज्योतिरजनयन्नृतुवृधो देवं देवाय जागृवि ॥१॥
 अपाधमदुभिः शस्तीरशस्तिहाथेन्द्रो द्युम्याभवत् ।
 देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥२॥
 प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
 वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥३॥

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Bṛihád indrāya gāyata māruto vritrahāntamam | yēna
 jyótir ājanayann ṛitāvṛidho devām devāya jāgrivi || 1 || āpā-
 dhamad abhiṣastir aṣastibāthēndro dymny ābhavat | devās
 ta indra sakhyāya yemire bṛihadbhāno mārudgana || 2 || prā
 va indrāya bṛibaté māruto brāhmārcata | vritrām banati
 vritrahā śatākatur vājreṇa śatāparvanā || 3 ||

अभि प्र भर धृपता धृषन्मनुः श्रवश्चित्ते असदृहत् ।

अर्षन्त्वापो जर्वसा वि मातरो हनो वृत्रं जया स्वः ॥४॥

यज्ञायथा अपूर्व्यं मध्वन्वृत्रहत्याय । तत्पृथिवीमप्रथयस्तदस्तन्ना उत द्याम् ॥५॥

abhi'prā bhara

dhṛishbatā dhṛishanmanah śrāvaṣ cit te asad bṛihāt | ār-
 shantv āpo jāvasā ví mātāro hāno vritrām jāyā svāḥ || 4 ||
 yāj jāyathā apūrvya māghavan vritrahātyāya | tāt pṛithi-
 vīm aprathayas tād astabbnā utā dyām || 5 ||

Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the *Brhat-Saman*, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. 1

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces, Nature's bounties are invoking you for your friendship. 2

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. 3

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. 4

O bounteous Lord; there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. 5

तत्ते यज्ञो अजायत तदूर्क उत हस्कृतिः । तद्विश्वमभिभूरसि यज्ञानं यच्च जन्त्वम् ॥६॥
 आमासु पक्मैरेय आ सूर्य रोहयो दिवि ।
 घर्म न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥७॥

tāt te yajñō
 ajāyata tād arkā utā hāskṛtiḥ | tād viśvam abhibhūr asi
 yāj jātām yāc ea jāntvam || 6 || āmāsu pakvām afraya ā
 sūryam rohayo divi | gharmām nā sāman tapatā suvṛktī-
 bhir jusbhām girvanase brihāt || 7 || 12 ||

(९०) नवतितमं सूक्तम्

(१-९) षड्विंशत्यास्य सूक्तस्याङ्गिरसौ वृमेधपुष्मेवावृषी । इन्द्रो देवता । प्रगायः-१ विषमर्चां श्रुती,
 -समर्चां सतो बृहती) छन्दः ॥

॥१३॥

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
 उप ब्रह्माणि सर्वानि वृत्रहा परमज्या ऋचीषमः ॥१॥
 त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
 तुविशुन्नस्य युज्या वृणीमहे पुत्रस्य शर्वसो महः ॥२॥
 ब्रह्मा त इन्द्र गिर्वणः क्रियन्ते अनतिदृता ।
 इमा जुषस्व हर्यश्च योजनेन्द्र या ते अमन्महि ॥३॥

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Ā no viśvāsu hāvya indrah samātsu bhūshatu | ūpa
 brāhmaṇi sāvānāni vṛtrahā paramajyā ṛciśhamah || 1 || tvām
 datā prathamō rādhasām asy āsi satyā īśanakṛt | tui-
 vyumnāsya yūjyā vṛṇīmahe putrasya śarvaso mahāh || 2 ||
 brāhma ta indra girvanah kriyānte ānatidbhutā | imā ju-
 shasva haryasva yōjanēndra yā te āmanmah || 3 ||

Then the sacrifice was produced for you, and thence the delightful hymns of *R.K.* (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. 6

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred *Saman* hymns and also sing the *Brhat Saman* to Him who loves to hear praise-songs. 7

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May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. 1

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. 2

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. 3

त्वं हि सत्यो मेघवज्रनानतो वृत्रा भूरि न्यृञ्जसे ।
 स त्वं शविष्ठ वज्रहस्त दाशुषेऽर्वाञ्च रयिमा कृधि ॥४॥
 त्वमिन्द्र यशा अस्यृजीषी श्वत्सस्पते ।
 त्वं वृत्राणि हंस्यप्रतीन्येक इदनुत्ता चर्षणीधृता ॥५॥
 तसु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।
 महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्ववन् ॥६॥

tvām hi
 satyó maghavanm ānānato vṛitrā bhūri nyrñjase | sā tvām
 śavishṭha vajrahasta daśuṣhe 'rvāñcam rayim ā kṛdhi || 4 ||
 tvām indra yaśá asy ṛijishí śavasas pate | tvām vṛitrāṇi
 haṁsy apratīny éka id ānutta carshaṇīdhrītā || 5 || tvām u
 tvā nūnam asura prācetasam rādho bhāgām ivemahe | ma-
 hīva kṛttih śaraṇā ta indra prā te sumnā no aśnavan
 || 6 || ॥

(२१) एकवचनितमं सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्यापेक्ष्यता कृषिका । इन्द्रो देवता । (१-२) प्रथमाद्वितीययोर्कचोः
 पङ्क्तिः, (१-७) कृतीपादिपञ्चानाञ्चानुष्टुप् छन्दसी ॥

॥१॥

कन्या३ वारवायती सोममपि सुताविदत् ।
 अस्तं भरन्त्यब्रवीदिन्द्राय सुनवै त्वा शक्राय सुनवै त्वा ॥१॥
 असौ य एषि वीरको गृहंगृहं विचाकशत् ।
 इमं जम्भसुतं पिब धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् ॥२॥

॥१॥

Kanyā vār avayati sōmam āpi srutāvidat | āstam bhā-
 ranty abravīd indrāya sunavai tvā śakrāya sunavai tvā || 1 ||
 asaú yá éshi vīrakó gṛihām-gṛiham vicākaśad | imām jām-
 bhasutaṁ piba dhānāvantaṁ karambbhiṇam apūpāvantaṁ
 ukthīnam || 2 ||

O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

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A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2

आ चुन त्वा चिकित्सामोऽधि चुन त्वा नेमसि ।
 शनैरिव शनकैरिवेन्द्रायिन्दो परि स्रव ॥३॥
 कुविच्छकत्कुवित्करत्कुविज्ञो वस्यसस्करत् ।
 कुवित्पतिद्विषो यतीरिन्द्रेण संगमामहै ॥४॥
 इमानि त्रीणि विष्टपा तानीन्द्र वि रोहय ।
 शिरस्ततस्योर्वरामादिदं म उपोदरे ॥५॥

ā canā tvā cikitsāmó 'dhi canā tvā némasi |
 śánair iva śanakaír ivēndrāyendo pári srava || 3 || kuvíc
 chÁkat kuvít kárat kuvín no vásyاسas kárat | kuvít pati-
 dvísho yatír índrena saṁgāmāmabhai || 4 || imāni trīṇi vi-
 śhṭápā tánindra ví rohaya | śiras tatásyorvárām ād idám
 ma upodāre || 5 ||

असौ च या न उर्वरादिमां तन्वं मम ।
 अथो ततस्य यच्छिरः सर्वा ता रोमशा कृधि ॥६॥
 खे रथस्य खेऽनसः खे युगस्य शतक्रतो ।
 अपालामिन्द्र त्रिष्पुत्यकृणोः सूर्यत्वचम् ॥७॥

asau ca yā na urvárād imām tanvām
 máma | átho tatásya yác chírahḥ sárvā tá romaśá kṛidhi
 || 6 || khé ráthasya khé 'nasahḥ khé yugásya śatakrato | apā-
 lám índra trishṇ pūty ákṛiṇoḥ sūryatvacam || 7 || 14 ||

We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i. e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7

(१.२) दिनवतिनमं मन्त्रम्

(१-३३) अयन्निवाहयस्यास्य सूक्तस्याङ्गिरसः श्रुतकक्षः सुकक्षो वा ऋषिः । इन्द्रो देवता । (१) प्रयम-
चोऽनुष्टुप्, (२-३३) द्वितीयादिवाचिवाहचाध गायत्री छन्दसी ॥

॥१५॥ पान्तमा वो अन्धस इन्द्रमभि प्र गांयत । विश्वासाहं शतकृतं मंहिष्ठं चर्षणीनाम् ॥१॥
 पुरुहुतं पुरुष्टुतं गाथान्यं सनश्चुतम् । इन्द्र इति ब्रवीतन ॥२॥
 इन्द्र इन्नो महानां दाता वाजानां नृनुः । महाँ अभिज्ञा यमत् ॥३॥
 अपादु शिष्यन्धसः सुदक्षस्य प्रहोषिणः । इन्द्रोऽग्निन्द्रो यवाशिरः ॥४॥
 तम्वभि प्रार्चतेन्द्रं सोमस्य पीनये । तदिद्धयस्य वर्धनम् ॥५॥

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Pāntam a vo ándhasa índram abhí prá gāyata | visvā-
 sāham śatákratum māṁhishtam carṣaṇīnām || 1 || puruhū-
 tām puruṣṭutām gāthānyam sanasrutam | indra íti bravī-
 tana || 2 || indra ín no mahānām datā vājānām nṛitūḥ | ma-
 hān abhijñā á yamat || 3 || āpād u śipry ándhasaḥ sudā-
 kshasya praboshīṇaḥ | índor índro yāvāśirah || 4 || tām v
 abhí prārcatēndram sōmasya pītāye | tād íd dhy āsya vár-
 dhanam || 5 || 15 ||

॥१६॥ अस्य पीत्वा मदानां देवो देवस्यौजसा । विश्वाभि भुवना भुवत् ॥६॥
 त्यस्तु वः सत्रासाहं विश्वासु गीर्ध्वार्यनम् । आ च्यावयस्यूनये ॥७॥

asyā pītṛvā mādānām devó devasyaujasā | visvābhi bhū-
 vanā bhuvat || 6 || tyānu u vaḥ satrāsāham visvāsu gīrshv
 āyatam | ā cyāvayasy ūtāye || 7 ||

May you sing the glory of that resplendent Lord, who accepts all your ablutions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7

युध्मं सन्तमनुर्वाणं सोमपामनपच्युतम् । नरमवार्यक्रतुम् ॥८॥
 शिक्षां ण इन्द्र राय आ पुरु विद्वाँ ऋचीषम् । अवा नः पायं धने ॥९॥
 अतश्चिदिन्द्र ण उपा याहि शतवाजया । इषा सहस्रवाजया ॥१०॥

yudhmām śāntam anarvā-
 nam somapām ānapacyutam | nāram avāryākratum ॥ 8 ॥ śi-
 kshā ṇa indra rāyā ā purū vidvāñ ṛciśhama | āvā naḥ
 pārye dhāne ॥ 9 ॥ ātaṣ cid indra ṇa upā yāhi śatāvājayā |
 ishā sahasravājayā ॥ 10 ॥ 16 ॥

॥९०॥ अयाम् धीवतो धियोऽर्विन्द्रिः शक्र गोदरे । जयेम पृत्सु वज्रिवः ॥११॥
 वयसु त्वा शतक्रतो गावो न यवसेष्वा । उक्थेष्टु रणयाममि ॥१२॥
 विश्वा हि मर्त्यत्वाननुकामा शतक्रतो । अगन्म वज्रिन्नागमः ॥१३॥
 त्वे सु पुत्र शवसोऽवृत्रन्कामकानयः । न त्वामिन्द्राति रिच्यते ॥१४॥
 स नो वृषन्त्सनिष्ठया सं घोरया द्रवित्वा । धियाविद्धि पुरन्ध्या ॥१५॥

āyāma dhīvato dhīyo 'rvadbhiḥ śakra godare | jāyema
 pritsū vajrivah ॥ 11 ॥ vayām u tvā śatakrato gāvo nā yā-
 vaseshv ā | ukthēshu raṇayāmasi ॥ 12 ॥ viśvā hī martyatva-
 nānukāmā śatakrato | āganma vajrinm āśāsaḥ ॥ 13 ॥ tvé sū
 putra śavasó 'vritran kāmakātayaḥ | nā tvām indrāti ri-
 cyate ॥ 14 ॥ sá no vṛishan sánishṭhayā sām ghorāyā dra-
 vitnvā | dhiyāviddhi púramdhyā ॥ 15 ॥ 17 ॥

॥१८॥ यस्ते नूनं शतक्रतुविन्द्र द्युम्नितमो मदः । तेन नूनं मदे मदे ॥१६॥

yás te nūnām śatakrataḥ indra dyumnítamo mādah |
 téna nūnām mādé madeḥ ॥ 16 ॥

The warrior whom none oppose and none can over-throw,
the accepter of the devotion, the leader whose deeds cannot
be hindered. 8

O resplendent omniscient, worthy of our praise, who
knowest all things, may you send us plentiful riches. May
you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food
that gives hundred fold strength, a thousand fold
strength. 10

O glorious Lord, the wielder of the bolt of justice, the
cleaver of obstructions, may we, the possessor of wisdom,
overpower evils in the battle of life by your vigour and
wisdom. 11

O performer of selfless deeds, we try to greet you with our
praises, as the herdsman tries to please the cattle by taking
them to pasture. 12

O performer of hundreds of deeds, wielder of bolt of
justice, all mortal behaviours follow the innate desires may
all that we crave be attained. 13

O source of strength, all men who cherish their wishes
come to you for fulfilment; O resplendent Lord, none can
surpass you. 14

O showerer of blessings, protect us through your care, with
your most bounteous and speedy and yet terrifying
actions. 15

O resplendent, performer of hundreds of deeds, may you
be pleased to rejoice us whilst you rejoice in that most
glorious exhilaration of our loving devotion. 16

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदातमो मदः ॥१७॥
 विश्वा हि यस्ते अद्रिवस्त्वादत्तः सत्यसोमपाः । विश्वासु दस्म कृष्टिषु ॥१८॥
 इन्द्राय मद्दने सुतं परि ष्टोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥
 यस्मिन्विश्वा अधि श्रियो रणान्ति सप्तसंसदः । इन्द्रं सुते हवामहे ॥२०॥

yās te citraśravastamo yā
 indra vritrahāntamah | yā ojadātamo mādah || 17 || vidmā
 hī yās te adrivās tvādattah satya somapāh | viśvāsu dasma
 kṛiṣṭīṣhu || 18 || indrāya mādane sutām pari ṣṭobhantu
 no girah | arkām arcantu kāravaḥ || 19 || yāsmiṇ viśvā ādhi
 śriyo rānanti sapta saṁsādah | indram suté havāmahe
 || 20 || 10 ||

॥१७॥ त्रिकद्रुकेषु चेतनं देवासो यज्ञमन्नत । तमिद्वर्धन्तु नो गिरः ॥२१॥
 आ त्वा विशन्तिवर्धवः समुद्रमिव सिन्धवः । नत्वामिन्द्राति रियते ॥२२॥
 विव्यक्थं महिना वृषभक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२३॥
 अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्द्रवः ॥२४॥
 अरमभ्याय गायति श्रुतकक्षो अरं गवे । अरमिन्द्रस्य धाम्ने ॥२५॥

trikadrakeshu cētanam devāso yajñam atnata | tām id
 vardhantu no girah || 21 || ā tvā viśantv indavaḥ samudrām
 iva śīndhavaḥ | nā tvām indrāti ricyate || 22 || vivyāktha
 mahinā vṛiṣaṇ bhakshām sōmasya jāgṛive | yā indra ja-
 ṭhāreshu te || 23 || āram ta indra kukshāye sōmo bhavatu
 vritrahan | āram dhāmabhya indavaḥ || 24 || āram āśvāya
 gāyati śrutākaksho āram gāve | āram indrasya dhāmne
 || 25 ||

O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, everwakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25

अरं हि प्मा सुतेषु णः सोमेष्विन्द्र मूर्षसि । अरं ते शक्र द्रावने ॥२६॥

āraṃ hī śhinā sutéshu ṇaḥ sómeshv indra bhūśhasi |
āraṃ te śakra dāváne || 26 || 19 ||

॥२७॥ पराकात्ताच्चिदद्रिवस्त्वां नक्षन्त नो गिरः । अरं गमाम ते वयम् ॥२७॥
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राघ्यं मनः ॥२८॥
एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः । अधोचिदिन्द्र मे सचा ॥२९॥

parākāttāc cid adrivas tvām nakshanta no girāḥ | āraṃ
gaināma te vayām || 27 || evā hy ási vīrayúr evā śūra utá
sthirāḥ | evā te rádhyaṃ mánāḥ || 28 || evā rātís tuvīmagha
vīśvebhir dhāyi dhātṛbhiḥ | ádhā cid indra me sácā || 29 ||

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३०॥
मा न इन्द्राभ्याद्दिशः सूरौ अकुप्वा यमन् । त्वा युजा वनेम तत् ॥३१॥
त्वयेदिन्द्र युजा वयं प्रति ब्रुवीमहि स्पृधः । त्वमस्माकं तव ससि ॥३२॥
त्वामिद्धि त्वायवोऽनुनोनुवतश्चरान् । सखाय इन्द्र कारवः ॥३३॥

mó śhā brahméva tandrayúr bhúvo vājānām pate | mātsvā
sutásya gómataḥ || 30 || mó na indra abhy ádīśaḥ sūro
aktúshv á yamar | tvā yujā vanema tát || 31 || tvāyéd indra
yujā vayām prāti bruvīmahi sprīdhaḥ | tvām asmākaṃ tāva
smasi || 32 || tvām íd dhí tvāyávo 'nunónuvataś cārān | śá-
khāya indra kārāvaḥ || 33 || 20 ||

When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33

(१३) भिनवतितमं सूक्तम्

(१-३४) चतुस्त्रिंशद्वचस्यास्य सूक्तस्याङ्गिरसः सुकृक्ष क्रयिः । (१-३३) प्रथमादित्रयस्त्रिंशद्वचामिन्द्रः,

(३४) चतुस्त्रिंशपाथेन्द्र क्रमवध देवताः । गायत्री छन्दः ॥

॥२१॥ उद्धेदुभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
 नव यो नवति पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत् ॥२॥
 स न इन्द्रः शिवः सखाश्चावद्गोमयवमत् । उरुधारेव दोहते ॥३॥
 यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥४॥
 यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत्सत्यमित्तव ॥५॥

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l'd ghéd abhi śrutānagham vṛishabhām nāryāpasam |
 āstāram eshi sūrya || 1 || nāva yō navatīm pūro bibhēda
 bāhvōjasā | āhim ca vṛitrahāvadhi || 2 || sā na indrah śivāḥ
 sākhaśvāvad gōmad yāvamāt | urūdḥāreva dohate || 3 || yād
 adyā kác ca vṛitrahann udāga abhi sūrya | sārvaṁ tād in-
 dra te vāṣe || 4 || yād vā pravṛiddha satpate nā marā iti
 mānyase | utó tát satyām it tāva || 5 || 21 ||

॥२२॥ ये सोमासः परावति ये अर्वावति सुन्विरे । सर्वोस्तौ इन्द्र गच्छसि ॥६॥
 तमिन्द्रं वाजयामसि महे वृत्राय हन्तेवि । स वृषा वृषभो भुवत् ॥७॥
 इन्द्रः स दामनि कृत ओजिष्ठः स मदे हितः । शुद्धी श्लोकी स सोम्यः ॥८॥
 गिरा वज्रो न संभृतः सर्वलो अनपच्युतः । ववक्ष ऋष्यो अस्तृतः ॥९॥

yé sōmāsaḥ parāvāti yé arvāvāti sunviré | sārvaṁs tān
 indra gachasi || 6 || tām indraṁ vajayāmasi mahé vṛitrāya
 hāntave | sā vṛishā vṛishabbó bhuvat || 7 || indrah śa dāmane
 kṛitā ōjishṭhaḥ śa mādē, hitāḥ | dyumnī ślokī śa somyāḥ
 || 8 || girā vājro nā sambhṛitaḥ śabalo ānapacyutaḥ | vava-
 kshā rishvó āstritaḥ || 9 ||

O Sun, you^r ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men; 1

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

O Lord of all, that is quite True, when at the height of your glory, you think, "I shall never die". This thought of yours is indeed true. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love. 8

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable. 9

दुर्गे चिन्तः सुगं कृधि गृणान इन्द्र गिर्वणः । त्वं च मघवन्वशः ॥१०॥

durgē cin naḥ sugāṃ kṛidhi grī-
nānā indra girvaṇaḥ | tvāṃ ca maghavan vāśaḥ || 10 || ॐ ||

॥२३॥ यस्य ते नू चिदादिशं न भिनन्ति स्वराज्यम् । न देवो नाग्निगुर्जनः ॥११॥
अधा ते अप्रतिष्कृतं देवी शुष्मं सपर्यतः । उभे सुशिप्र रोदसी ॥१२॥
त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रक्षत्ययः ॥१३॥
वि यदहेरधं त्विषो विश्वे देवासो अक्रमुः । विदन्मृगत्य तौ अमः ॥१४॥
आदु मे निवारो भुवद्वद्गहादिष्ट पौंस्यम् । अजातशत्रुस्तृतः ॥१५॥

yāsya te nū cid ādīśaṃ nā minānti svarājyaṃ | nā devó
nádhbrigur jānaḥ || 11 || ádhā te ápratishkutam devī śuśh-
mam saparyataḥ | ubhé suśipra ródasī || 12 || tvām etád
adhārayaḥ kṛiṣṇāsu róhinīṣhu ca | párushnīṣhu rūṣat pá-
yaḥ || 13 || ví yád áher ádhā tvishó víṣve devāso ákramuḥ |
vidān mṛigāsya tān āmaḥ || 14 || ád u me nivaró 'bhuvad
vritrahádishṭa paúnśyam | ájātaśatrur ástritaḥ || 15 || ॐ ||

॥२४॥ श्रुतं वो वृत्रहन्तम् प्र शर्धं चर्षणीनाम् । आ शुषे राधसे महे ॥१६॥
अया धिया च गव्यया पुरुणाम्पुरुष्टुत । यत्सोमेसोम आमवः ॥१७॥
बोधिन्मना इदस्तु नो वृत्रहा भूर्यसुतिः । शृणोतु शक्र आशिषम् ॥१८॥

śrutām vo vritrahāntamam prā śārdham carṣaṇīnām |
ā śuśhe rādhasē mahé || 16 || ayā dhiyā ca gavyayā pūru-
ṇāman pūruṣhṭuta | yāt sóme-soma ábhavaḥ || 17 || bodhín-
manā 'id astu no vritrahā bhúryāsutiḥ | śṛṇótu śakrá āśi-
śham || 18 ||

O resplendent, worthy of our praise, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divines, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has no enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18

कया त्वं न ऊत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ मर ॥१९॥
कस्य वृषा सुते सचा नियुत्वान्वृषमो रणत् । वृत्रहा सोमपीतये ॥२०॥

kāyā tvām na ūtyābhi prā mandase vṛiṣhan |
kāyā stotṛibhya ā bhara || 19 || kāśya vṛiṣhā suté sácā ni-
yútvān vṛiṣabhó raṇat | vṛitrahá sōmapītaye || 20 || 24 ||

॥२१॥ अभी पु णस्त्वं रयिं मन्दसानः सहस्रिणम् । प्रयन्ता बोधि दाशुषे ॥२१॥
पत्नीवन्तः सुता इम उशन्तो यन्ति वीतये । अपां जग्मिर्निचुम्पुणः ॥२२॥
इष्टा होत्रा असृक्षतेन्द्रं वृधासो अध्वरे । अच्छावभूयमोजसा ॥२३॥
इह त्या सधमाद्या हरी हिरण्यकेद्या । वोळ्हामभि प्रयो हितम् ॥२४॥
तुभ्यं सोमाः सुता इमे स्तीर्णं बर्हिर्विभावसो । स्तोतृभ्य इन्द्रमा व्ह ॥२५॥

abhi shú nas tvām rayīm mandasānāḥ sahasrīṇam | pra-
yantā bodhi dāśuṣhe || 21 || pātnīvantāḥ sūtā imā uśānto
yanti vītāye | apām jāgmir nicumpunāḥ || 22 || iṣṭā hō-
trā asṛikṣhatéन्द्रam vṛidhāso adhvare | áchāvabhūyamarjasa
ójasā || 23 || ihā tyā sadhamādyā hārī hiraṇyakeśyā | volhām
abhi prāyo hitām || 24 || túbhyaṃ sōmāḥ sūtā imé stīrnām
barhír vibhāvaso | stotṛibhya índram ā vaha || 25 || 25 ||

॥२६॥ आ ते दक्षं वि रोचना दधद्रा वि दाशुषे । स्तोतृभ्य इन्द्रमर्चत ॥२६॥
आ ते दधामीन्द्रियमुक्था विश्वा शतक्रतो । स्तोतृभ्य इन्द्र मृळय ॥२७॥

ā te dākṣham ví rocanā dādhdra rátnā ví dāśuṣhe | sto-
tṛibhya índram arcata || 26 || ā te dadhāmīndriyām ukthā
vīśvā satakrato | stotṛibhya indra mṛīlaya || 27 ||

O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters. 22

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion. 23

(Repitition of VIII 32-29) 24

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers. 25

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence. 26

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers. 27

भद्रंभद्रं न आ भूरेषुमूर्जे शतक्रतो । यदिन्द्र मृळयासि नः ॥२८॥
 स नो विश्वान्या भर सुवितानि शतक्रतो । यदिन्द्र मृळयासि नः ॥२९॥
 त्वामिद्वृत्रहन्तम सुतावन्तो हवामहे । यदिन्द्र मृळयासि नः ॥३०॥

bhadrām

-bhadram na ā bhareṣham ūrjam śatakrato | yād indra
 mṛṇāyāsi nah || 28 || sā no vīśvāny ā bhara suvitāni śata-
 krato | yād indra mṛṇāyāsi nah || 29 || tvām id. vṛtrahan-
 tama sūtāvanto havāmahe | yād indra mṛṇāyāsi nah
 || 30 || 26 ||

॥२७॥ उप नो हरिभिः सुतं याहि मदानां पते । उप नो हरिभिः सुतम् ॥३१॥
 द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उप नो हरिभिः सुतम् ॥३२॥

ūpa no hāribhiḥ sūtām yahi madānām pate | ūpa no
 hāribhiḥ sūtām || 31 || dvitā yo vṛtrahāntamo vidā indraḥ
 śatakratuḥ | ūpa no hāribhiḥ sūtām || 32 ||

त्वं हि वृत्रहन्नेषां पाता सोमानामसि । उप नो हरिभिः सुतम् ॥३३॥
 इन्द्र इषे ददातु न क्रभुक्षणांमृभुं रयिम् । वाजी ददातु वाजिनम् ॥३४॥

tvām hi vṛtra-

ham eṣhām pātā sōmānam āsi | ūpa no hāribhiḥ sūtām
 || 33 || indra iṣe dadātu na ṛibhukṣhāṇam ṛibhūm rayīm |
 vājī dadātu vājīnam || 34 || 27 ||

Bring to us what is **most auspicious**, O Performer of hundreds of noble deeds, **bring** to us food and strength; for O resplendent Lord **you have** been kind to us. 28

Bring to us **all blessings**, O Performer of selfless deeds; for O resplendent Lord, **you have** been kind to us. 29

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, **you have** been kind to us. 30

O Lord of rapturous joy **come** with vital vigour to our expressed devotion, **come** with your vital faculties to our place of worship. 31

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. 32

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. 33

May the Lord of resplescence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. 34

[मय दसमोऽनुवाकः ॥]

(१४) चतुर्वन्तितमं सूक्तम्

(१-१२) दादशर्चस्यास्य सूतस्याङ्गिरसो बिन्दुः पूतदक्षो वा क्रपिः । मरुतो देवताः । गापयी छन्दः ॥

॥२८॥ गौर्धयति मरुतां श्रवस्युर्माता मघोर्नाम् । युक्ता वह्नी रथानाम् ॥१॥
 यस्या देवा उपस्थे व्रता विश्वे धारयन्ते । सूर्यामासा दृशे कम ॥२॥
 तत्सु नो विश्वे अर्य आसदां गृणन्ति कारवः । मरुतः सोमपीतये ॥३॥
 अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥४॥
 पिबन्ति मित्रो अर्यमा तनां पुतस्य वरुणः । त्रिषधस्थस्य जावतः ॥५॥
 उतो न्वस्य जोषमाँ इन्द्रः सुतस्य गोमतः । प्रातर्होतैव मत्सति ॥६॥

94

Gaúr dhayati marútaṃ śravasyúr matá maghonām |
 yuktá váhni rāthānam | 1 || yāsya devā upāsthe vrata vīṣve
 dbārāyante | sūryamāsa dṛiṣe kām || 2 || tāt sú no vīṣve
 arya ā sādā gṛiṇanti karāvaḥ | marútaḥ sōmapītaye || 3 ||
 āsti sōmo ayāṃ sutāḥ pibanty asya marútaḥ | utá svarājo
 aśvínā || 4 || pibanti mitró aryamā tāna putāsya varuṇaḥ |
 trishadhashtāsya jávataḥ || 5 || utó nv āsya jóṣamāñ ín-
 draḥ sutāsya gómataḥ | prātár hóteva matsati || 6 || २८ ||

॥२९॥ कदत्विषन्त् सुरयस्तिर आप इव स्त्रियः । अर्षन्ति पूतदक्षसः ॥७॥
 कद्वो अद्य महानीं देवानामवो वृणे । त्मना च दसवर्चसाम् ॥८॥

kád atvishanta suráyas tirá āpa iva strīdhaḥ | ārṣhanti
 pūtádakshasaḥ || 7 || kád vo adyā mahānām devānām āvo
 vrine | tmānā ca dasmāvarcasām || 8 ||

The cow (Firmament), the famous mother of the wealthy rain shedding clouds—she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots. ¹

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws. ²

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. ³

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. ⁴

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. ⁵

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. ⁶

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering? ⁷

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? ⁸

आ ये विश्वा पार्थिवानि पृप्रथन्नोचना दिवः । मरुतः सोमपीतये ॥९॥
 त्यान्नु पूतदक्षसो दिवो वो मरुतो हुवे । अस्य सोमस्य पीतये ॥१०॥
 त्यान्नु ये वि रोदसी तस्तभुर्मरुतो हुवे । अस्य सोमस्य पीतये ॥११॥
 त्वं नु मारुतं गुणं गिरिष्ठां वृषणं हुवे । अस्य सोमस्य पीतये ॥१२॥

ā yé vīsvā pāṛthivāni
 paprāthan rocana divāḥ | marútaḥ sōmapitaye || 9 || tyān nú
 pūtādakshaso divó vo maruto huve | asyā-sómasya pítaye
 || 10 || tyān nú yé ví ródasi tastabhúr marúto huve | asyā
 sómasya pítaye || 11 || tyām nú mārutaṁ gaṇān gīrīṣṭhām
 vrīṣhanam huve | asyā sómasya pítaye || 12 || २॥

(९५) पञ्चमवतितमं सूक्तम्

(१-२) नवर्षस्यास्य सूक्तस्याङ्गिरसस्तिरधीर्कपिः । इन्द्रो देवता । मनुष्य उन्दः ॥

॥१०॥

आ त्वा गिरो रथीरिवास्थुः सुतेषु गर्वणः ।
 अभि त्वा समनूषतेन्द्र वत्सं न मातरं ॥१॥
 आ त्वा शुक्रा अचुच्यवुः सुतासं इन्द्र गर्वणः ।
 पिबा त्वस्यान्धस इन्द्र विश्वासु ते हितम् ॥२॥
 पिबा सोमं मदाय कमिन्द्र ज्येनाभृतं सुतम् ।
 त्वं हि शश्वतीनां पत्नी राजा विशामसि ॥३॥

95

Ā tvā gīro rathīr ivāsthuh suteshu gīrvaṇaḥ | abhī tvā
 sām anūṣbatēndra vatsām ná mātaraḥ || 1 || ā tvā ṣukrā
 acucyavuh sūtāsa indra gīrvaṇaḥ | pibā tv āsyāndhasa indra
 vīśvasu te hitām || 2 || pibā sōmam mādāya kām indra
 syēnābhṛitaṁ sutaṁ | tvām hi śaśvatīnām pātī rājā vīśam
 asi || 3 ||

We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

95

O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioteer to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3

श्रुधी हवँ तिरुध्या इन्द्र यस्त्वा सपर्यति ।
 सुवीर्यस्य गोमतो रायस्पूधि महौ असि ॥४॥
 इन्द्र यस्ते नवीयसीं गिरं मन्द्रामर्जीजनत् ।
 चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम् ॥५॥

śrudhī hāvam tiraṣeyā indra yās tvā saparyāti |
 suvīryasya gómato rāyās pūrdhi mahāū asi || 4 || indra yās
 te nāvīyasīm giram mandrām ājījanat | cikitvīnmanasam
 dhīyam pratnām ritāsya pipyūṣhīm || 5 || ३० ||

॥३१॥

तमुं ष्टवाम यं गिर इन्द्रमुक्थानि वावृधुः ।
 पुरुष्यस्य पौंस्या सिषासन्तो वनामहे ॥६॥
 एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
 शुद्धैरुक्थैर्वीवृध्वांसं शुद्ध आशीर्वीन्ममत्तु ॥७॥
 इन्द्र शुद्धो न आ गहि शुद्धः शुद्धामिरूतिभिः ।
 शुद्धो रयिं नि धारय शुद्धो ममदि सोम्यः ॥८॥
 इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।
 शुद्धो वृत्राणि जिघ्रसे शुद्धो वाजं सिषाससि ॥९॥

tām u śtāvāma yām gira indram ukthāni vāvṛidhūh |
 purūṇy asya paūnsyā sishāsanto vanāmahe || 6 || éto nv ín-
 dram stāvāma śuddhām śuddhēna sāmna | śuddhaír ukthaír
 vāvṛidhvāūsam śuddhā āśīrvān mamattu || 7 || indra śuddhó
 na á gahi śuddhāh śuddhābhīr ūtibhīh | śuddhó rayīm ní
 dhāraya śuddhó mamaddhi somvāh || 8 || indra śuddhó hí
 no rayīm śuddhó rátanāni dāśuṣhe | śuddhó vṛitrāni jighnase
 śuddhó vājam sishāsasi || 9 || ३१ ||

O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnanimous. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAN hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9

(२५) पण्यवतितमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य मन्त्रो घृतान् आहिंसस्मिन्नधीर्वा क्रयिः । (१-१३, १४, १९-२१)
 प्रथमादिप्रयोदशार्चा चतुर्दश्याः पादत्रयस्य षोडश्यादिपण्योऽन्द्रः, (१४) चतुर्दश्यान्तुरीयपादस्य मन्त्रः, (१५)
 षोडश्याधेन्द्राष्टस्यती देवताः । (१-३, ५-२०) प्रथमादितृयस्य पञ्चम्यादिषोडशार्चाश्च त्रिष्टुप्,
 (४) चतुर्थ्यां विगद्, (२१) एकविंश्याश्च पुरस्ताज्ज्योतिषिष्टुप् छन्दांसि ॥

॥ ३ ॥

अस्मा उपास आतिरन्त याममिन्द्राय नक्तमूर्ध्याः सुवाचः ।
 अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्ताराय सिन्धवः सुपाराः ॥१॥
 अतिविद्धा विधुरेणां चिदस्त्रा त्रिः सप्त सानु संहिता गिरिणाम् ।
 न तदेवो न मर्त्यस्तुनुर्याद्यानि प्रवृद्धो वृषभभ्रकारं ॥२॥
 इन्द्रस्य वज्र आयसो निमिष्ठ इन्द्रस्य ब्रह्मोर्मृयिष्ठमोजः ।
 शीर्षन्निन्द्रस्य कर्तवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥३॥

96

Asmā ushāsa ātiranta yāmam indrāya nāktam ūrinyāḥ
 suvācaḥ | asmā āpo matārah sapta tasthur nṛbhyas tārāya
 sīndhavaḥ supārāḥ || 1 || ātividhā vithurēṇ cid āstrā trīḥ
 sapta sānu sāṃhita girīṇām | nā tād devō nā mārtyas tu-
 turyad yāni prāvṛiddho vṛishabhaś cakāra || 2 || indrasya
 vājra āyasō nīmiṣṭa indrasya bāhvōr bhūyishṭham ōjah |
 śīrśhām indrasya krātavo nirekā āsānu ēshanta śrūtyā
 upākē || 3 ||

मन्ये त्वा यज्ञिषं यज्ञियानां मन्ये त्वा च्यवनमच्युतानाम् ।
 मन्ये त्वा सत्त्वनामिन्द्र केतुं मन्ये त्वा वृषभं चर्षणीनाम् ॥४॥
 आ यद्वज्रं ब्रह्मोरिन्द्र धत्से मदच्यनमहये, हन्तवा उ ।
 प्र पर्वता अनवन्त प्र गावः प्र ब्रह्माणो अभिनक्षन्त इन्द्रम् ॥५॥

mānye tvā yajñīyaṃ yajñīyānām mānye tvā
 cyāvanam ācyutānām | mānye tvā sātvanām indra ketūm
 mānye tvā vṛishabhām carṣaṇīmām || 4 || ā yād vājraṃ
 bāhvōr indra dhātse madaacyūtam āhaye hāntavā u | pra-
 pārvatā ānavanta prā gāvaḥ prā brahmāṇo abhinākshanta
 indram || 5 || ३२ ||

For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. 1

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. 2

The resplendent's iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. 3

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. 4

When O resplendent Lord you grasp in your arms thy pride-humblng thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. 5

॥३३॥

तमं प्रवाम य इमा जजान विश्वा ज्ञान्यवराण्यसात् ।
 इन्द्रेण मित्रं दिधिषेम गीर्भरुपो नमोभिर्वृषभं विशेम ॥६॥
 वृत्रस्य त्वा श्वसथादीर्षमाणा विश्वे देवा अजहुर्ये सखायः ।
 मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥
 त्रिः पृष्टित्वा मरुतो वावृधाना उस्त्रा इव राशयो यज्ञियासः ।
 उप त्वेमः कृधि नो भागधेयं शुष्मं त एना हविषा विधेम ॥८॥

tām u shtavāma yā imā jajāna vīśvā jātāny āvarāṇy
 asmāt | indreṇa mitrām didhishema gīrbhīr ūpo nāmobhīr
 vṛishabhām viśema || 6 || vṛitrāsya tvā śvasāthād īśhamāṇā
 vīśve devā ajahur yé sākhāyaḥ | marūdbhīr indra sakhyām
 te astv āthema vīśvaḥ pṛīṭana jayasi || 7 || triḥ shasṭīs tva
 marūto vāvṛidhānā usṛā iva raśāyo yajñīyasah | ūpa tvé-
 mah kṛidhī no bhāgadhyeyam śuśhmaṇ ta enā havisha vi-
 dheima || 8 ||

तिग्ममायुधं मरुतामर्नकिं कस्त इन्द्र प्रति वज्रं दधर्ष ।
 अनायुधासो अमुरा अदेवाश्चक्रेण तौ अप वप ऋजीषिन् ॥९॥
 मह उग्राय तवसे सुवृक्तिं प्रेरय शिवतामाय पृश्नः ।
 गिर्वाहसे गिर इद्राय पूर्वीर्धेहि तन्वे कुविदुङ्ग वेदत ॥१०॥

tigmām āyudham marūtām ānikam kās ta in-
 dra prāti vājraṇ dadharsha | anāyudhāso āsurā adevāś ca-
 kṛeṇa tān āpa vapa ṛijīṣhin || 9 || mahā ugrāya tavāse su-
 vṛiktīm prēraya śivātāmāya paśvaḥ | gīrvāhase gīra indrāya
 pūrvir dhehī tanvè kuvīd angā vēdat || 10 || ॥

Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises. 6

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces. 7

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage. 8

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abandoned by godly men. Drive them away by your discus of straight-forward justice. 9

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth. 10

॥१५॥

उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् ।
 नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥११॥
 तद्विविधि यत् इन्द्रो जुजोषत्सुहि सुष्टुतिं नमसा विवास ।
 उप मूष जरितर्मा रूण्यः श्रावया वाचं कुविदङ्ग वेदत् ॥१२॥
 अव द्रुप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहस्रैः ।
 आवत्तमिन्द्रः शच्या धर्मन्तमप स्रेहितीर्नमणा अधत् ॥१३॥

ukthāvahase vibhve manishām drūṇā ná pārām irayā
 nadinām | ní sprīṣa dhiyā tanvi śrutāsya jūṣṭatarasya ku-
 vid āṅgā védat || 11 || tād vividḍhi yāt ta īndro jūjoshat
 stuhī susṭutīm nāmasā vivāsa | ūpa bhūṣha jaritar mā ru-
 vanyah śravāya vācam kuvīd āṅgā védat || 12 || āva drapsó
 aṅṣumātīm atisṭhād iyanāḥ kṛiṣṇó daśābhiḥ sahasraih |
 āvat tām īndrah śācya dhāmantam āpa snēhitīr nṛimāṇā
 adhatta || 13 ||

द्रुप्समपश्यं विपुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
 नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥१४॥
 अध द्रुप्सो अंशुमत्या उपस्थेऽधारयन्तन्वं तित्विषाणः ।
 विशो अदेवीरभ्याऽर्चन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsām apasyam vishune carantam upahvaré
 nadyo aṅṣumātyāḥ | nábbo ná kṛiṣṇām avatasthivāṅsam
 iṣhyāmi vo vṛiṣhaṇo yūdhyatājau || 14 || ādha drapsó aṅṣu-
 mātīyā upāsthé 'dhārayat tanvām titvishāṇaḥ | viśo ādevīr
 abhy ācarantīr bṛihaspátinā yujéndrah sasāhe || 15 || 34 ||

Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth. 11

Perform those of your ceremonies that the resplendent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of respendence hear your praise. May He Quickly give ample wealth. 12

The swift-moving darkness of nescieves with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands. 13

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; "Conquer him in battle". 14

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him. 15

॥१६॥

त्वं ह त्वत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
 गूळहे द्यावापृथिवी अन्विन्दो विभुमद्भ्यो भुवनभ्यो रणं धाः ॥१६॥
 त्वं ह त्वदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्ध ।
 त्वं शुष्णस्यावानितो वर्धत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥१७॥
 त्वं ह त्वदृषभ चर्षणीनां घ्नो वृत्राणां तविषो बभूव ।
 त्वं सिन्धूरसृजस्तस्तभानान्त्वमपो अजयो दासपत्नीः ॥१८॥
 स सुक्रतु रणिता यः सुतेष्वनुत्तमन्युर्यो अहेव रेवान् ।
 य एक इन्नर्यपांसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥१९॥
 स वृत्रहेन्द्रश्चर्षणीधृत् सुष्टुत्या हव्यं हुवेम ।
 स प्राविता मघवा नोऽधिवक्ता स वाजस्य श्रवस्यस्य दाता ॥२०॥
 स वृत्रहेन्द्रं ऋभुक्षाः सद्यो जज्ञानो हव्यो बभूव ।
 कृष्वन्नपांसि नर्यां पुरुणि सोमो न पीतो हव्यः सक्विभ्यः ॥२१॥

tvām ha tyāt saptābhyo jāyamāno 'ṣatrūbhyo abhavaḥ
 śatrur indra | gūḷhé dyāvāpṛithivī ānv avindo vibhumād-
 bhyo bhūvanebhyo raṇaṁ dhāḥ ॥ 16 ॥ tvām ha tyād apra-
 timānām ōjo vājreṇa vajrin dhrishitō jaghantha | tvām śuṣh-
 ṇasyāvātiro vādhatrais tvām ga indra śacyéd avindaḥ
 ॥ 17 ॥ tvām ha tyād vṛishabha carshaṇīmām ghaṇō vṛitrā-
 nām tavishō babhūtha | tvām sindhūr asṛijas tastabhānām
 tvām apō ajayo dāsāpatnīḥ ॥ 18 ॥ sá sukrātū raṇitā yāḥ su-
 tēshv ānuttamanyur yō āheva revān | yā éka īn nāry āpāṅsi
 kártā sá vṛitrahā prátid anyām āhuḥ ॥ 19 ॥ sá vṛitrahén-
 draḥ carshaṇīdhrīt tām suṣṭutya havyaṁ huvema | sá prā-
 vitā maghāva no 'dhivaktā sá vājasya śravasyāsyā dātā
 ॥ 20 ॥ sá vṛitrahéndra ṛibhukshāḥ sadyō jajñānō havyo ba-
 bhūva | kṛiṇvānm āpāṅsi nāryā purīṇi sómo ná pītō havyaḥ
 sākhibhyaḥ ॥ 21 ॥ ³⁵

Then, at your birth O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty Worlds. 16

O Thunder armed, the resolute one, you strike that power with your bolt; which was unrivalled. You destroy cruel power with your weapons. O resplendent you recover the wealth by your wisdom. 17

You are the Showerer of gifts and mighty destroyer of the hindrances of thy worshippers. You set the obstructed rivers flowing freely; you win the waters, unduly controlled by infidels. 18

Most wise is he, who is delighted in the loving devotion expressed by devotees. His wrath cannot be repelled. He is splendid as day. He alone performs cosmic rites for his worshipper. He alone is the dispeller of darkness, a match to everyone as they say. 19

The resplendent Lord is the destroyer of evils, the sustainer of men; let us invoke Him with an excellent hymn, since He alone is worthy of praise. He is bounteous, our protector, our encourager. He is the bestower of food that makes us glorious. 20

As soon as born, i.e. since eternity, He, the resplendent becomes the dispeller of evils. He is the leader of the enlightened ones and worthy to be invoked. Performing many sacred acts for men, He is worthy of reverence. His associates also appreciate the loving devotion. 21

(१.७) समनवतितमं सूक्तम्

(१-१५) पञ्चदशार्चस्यास्य सूक्तस्य काश्यपो रेभ ऊषिः । इन्द्रो वेवता । (१-१५) प्रथमादिनवर्षा वृद्धती,
 (१०. १३) दशमीत्रयोदशयोरतिश्रुती, (११-१२) पञ्चदशीद्वादशयोरपरिष्टावृद्धती,
 (१४) चतुर्विंशत्यस्त्रिष्टुप्, (१५) पञ्चदश्याश्च जगती छन्दांसि ॥

॥३६॥

या इन्द्र भुज आभरः स्वर्वा असुरेभ्यः ।

स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तर्हिशः ॥१॥

यमिन्द्र दधिषे त्वमश्वं गां भगमव्ययम् ।

यजमाने सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पुणो ॥२॥

य इन्द्र सस्त्यव्रतोऽनुष्वापमदेवयुः ।

स्वैः प एवैर्मुसुरत्योष्यै रयिं संनुतर्धेहि तं ततः ॥३॥

97

Yā indra bhūja ābharah svārvān āsurebhyah | stotā-
 ram in maghavann asya vardhaya yē ca tvé vṛiktābarhi-
 shah ॥ 1 ॥ yām indra dadhishé tvām āśvam gām bhāgām
 avyayam | yājamaṇe sunvatī dākṣiṇāvati tāsmin tāṃ dhebi
 mā paṇau ॥ 2 ॥ yā indra sāsty avratō 'nushvāpam ādeva-
 yuḥ | evaiḥ shā évair mumurat pōshyam rayim sanutār
 dhebi tāṃ tátah ॥ 3 ॥

यच्छक्रासि परावति यदर्ववति वृत्रहन् ।

अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावो आ विवासति ॥४॥

यद्वासि रोचने दिवः समुद्रस्याधि विष्टपि ।

यत्पार्थिवे सदने वृत्रहन्तम् यदन्तरिक्ष आ गहि ॥५॥

yāc chakrāsi parāvati yād arvāvati
 vṛitrahān | ātas tvā gīrbhīr dyugād indra keśibhiḥ sutāvān
 ā vivāsati ॥ 4 ॥ yād vāsi rocané divāḥ samudrāsyādhi vi-
 śtāpi | yāt pārbhīve sādane vṛitrahantama yād antāriksha
 ā gahi ॥ 5 ॥ २३ ॥

O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you—Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5

॥३३॥

स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।
 मादृवंस्व राधसा सूनृतावतेन्द्र राया परीणसा ॥६॥
 मा न इन्द्र परा वृणग्भवा नः सधुमार्यः ।
 त्वं न ऊती त्वमिह आप्यं मा न इन्द्र परा वृणक् ॥७॥
 अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।
 कृधी जरित्रे मघवन्नवो महदस्मे इन्द्र सचा सुते ॥८॥

sá naḥ sómeshu somapāḥ sutéshu śavasas pate | mādā-
 yasva rādhasā sūnṛtāvaténdra rāyā páriṇasā || 6 || mā na
 indra pārā vṛṇag bhāvā naḥ sadhamādyah | tvām na ūti
 tvām in na āpyam mā na indra pára vṛṇak || 7 || asmé in-
 dra sácā suté ní shadā pītāye mādhu | kṛdhnī jaritre ma-
 ghavann áva mahād asmé indra sácā suté || 8 ||

न त्वा देवास आशत न मर्त्यासो अद्रिवः ।
 विश्वा जातानि शर्वसाभिभूरसि न त्वा देवास आशत ॥९॥
 विश्वाः पृतना अभिभूतरं नरं सजुस्तंतधुरिन्द्रं जजुश्वं राजसे ।
 कृत्वा वरिष्ठं वरं आमुर्षिमुतोऽग्रमोजिष्ठं तवसे तरस्विनम् ॥१०॥

nā tvā de-
 vāsa āsata ná mārtyāso adrivaḥ | viśvā jātāni śavasābhi-
 bhūr asi ná tvā devāsa āsata || 9 || viśvāḥ prītanā abhibhū-
 taram nāram sajuṣ tataksbur indram jajanúṣ ca rājase |
 krátvā vārishṭham vāra āmūrim utógrām ójishṭham tavā-
 sam tarasvínam || 10 || ३७ ||

O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy; you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10

॥१८॥

समीं रेभासो अस्वरञ्जिह्वं सोमस्य पीतये ।

स्वर्पति यदी वृधे धृतव्रतो षोडसा समूतिभिः ॥११॥

नेमिं नमन्ति चक्षसा मेघं विप्रा अभिस्वरा ।

सुदीतयो वो अद्बुहोऽपि कर्णे तरस्विनः समृक्भिः ॥१२॥

तमिन्द्र जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं शर्वासि ।

मंहिष्ठो गीभिरा च यज्ञियो ववर्तद्वाये नो विश्वा सुपथा कृणोतु वज्री ॥१३॥

sām im rebhāso asvarann indram sōmasya pītaye | svār-
patim yād im vṛidhē dhritāvratō hy ójasā sām ūtibhiḥ
॥ 11 ॥ nemim namanti cākshasā meghām viprā abhisvarā |
sudītāyo vo adbhūhō pi kārṇe tarasvīnaḥ sām rikvabhiḥ
॥ 12 ॥ tām indram jōhavimi maghāvanam ugrām satrā dā-
dhānam āpratishkutam śāvānsi | mānbishtho gīrbhir ā ca
yajñīyo vavartad rāyē no vīsvā supāthā kṛṇotu vajrī ॥ 13 ॥

त्वं पुरं इन्द्र चिकिदेना व्योजसा शविष्ठ शक्र नाश्रयर्थे ।

त्वद्विश्वानि भुवनानि वज्रिन्धावा रेजेते पृथिवी च भीषा ॥१४॥

तन्म ऋतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरिताति पर्षि सूरि ।

कदा न इन्द्र राय आ दशस्येर्विश्वप्स्यस्य स्पृहयार्यस्य राजन् ॥१५॥

tvām pūra indra cikīd enā vy ójasā śavishṭha śakra nā-
śayādhyai | tvād vīsvāni bhūvanāni vajrin dyāvā rejete prī-
thivī ca bhīṣhā ॥ 14 ॥ tām ma ritām indra sūra citra pātva
apō nā vajrin duritāti parśhi bhūri | kadā na indra rāyā ā
daśasyer vīsvāpsnyasya spṛhayāryasya rājan ॥ 15 ॥

The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharmed. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and refulgent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15

(१८) अष्टनवतितमं सूक्तम्

(१-१२) द्वादशसंख्यास्य सूक्तस्याङ्गिरसो शुभेय ऋषिः । इन्द्रो देवता । (१-६, ८) प्रथमादि-

द्व्यष्टयस्याष्टम्या ऋषयोऽङ्गिरः । (७, १०-११) सप्तमीदशम्येकादशीनां ककुप्,

(९, १२) नवमीद्वादशयोश्च पुर उष्णिक् छन्दांसि ॥

॥१॥ इन्द्राय सामं गायतु विप्राय बृहते बृहत् । धर्मकृते विपश्चिते पनस्यवे ॥१॥
 त्वमिन्द्राभिभूर्सि त्वं सूर्यमरोचयः । विश्वकर्मा विश्वदेवो महौ अंसि ॥२॥
 विभ्राजुज्योतिषा स्वर्गच्छो रोचनं दिवः । देवास्त इन्द्र सख्याय येमिरे ॥३॥
 एन्द्रं नो गधि प्रियः सत्राजिदगोह्यः । गिरिर्न विश्वतस्पृधुः पतिर्दिवः ॥४॥
 अभि हि संत्य सोमपा उभे बभूथ रोदसी । इन्द्रासि सुन्वतो वृधः पतिर्दिवः ॥५॥
 त्वं हि शश्वतीनामिन्द्र दुतां पुरामसि । हुन्ता दस्योर्नानोवृधः पतिर्दिवः ॥६॥

७४

Indraya sama gayata vipraya bṛihatē bṛihāt | dharmakṛite vipaścite panasyāve || 1 ||
 tvām indrabhībhiṛ asi tvām sūryam arocaṣaḥ | viśvākarmā viśvādevo mahān asi || 2 ||
 vibhrajān jyōtiṣa svār āgachh rocanām divāḥ | devās ta indra sakhyāya yemire || 3 ||
 éndra no gadhi priyāḥ satrājīd āgohyaḥ | girir nā viśvātas prīthūḥ pātir divāḥ || 4 ||
 abhi hi satya somapa ubhē babhūtha rōdasi | indraśi sunvato vṛidhāḥ pātir divāḥ || 5 ||
 tvām hi śaśvatmām indra darta purām asi | hanta dāsyor mānor vṛidhāḥ pātir divāḥ || 6 ||

॥७॥

अथा हीन्द्र गिर्वण उपे त्वा कामान्महः संसृज्महे । उदेव यन्ते उदभिः ॥७॥
 वार्ण त्वा यज्याभिर्वर्धन्ति शूर ब्रह्माणि । वावृध्वांसं चिदद्रिवो दिवेदिवे ॥८॥

ādha hīndra girvaṇa ūpa tva kāmān mahāḥ saṣṛjmahe |
 udēva yānta udābhiḥ || 7 || vār nā tva yavyabhiḥ vārdhanti
 sūra brāhmaṇi | vāvṛidhvānsam cid adriṣvo divē-dive || 8 ||

Sing a *Saman* hymn, a *Brhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

You are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can cancel and lord of heaven, vast as a mountain spread on all sides. 4

O, truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8

युञ्जन्ति हरीं इषिरस्य गार्धयोरो रथं उर्युगे । इन्द्रवाहा वचोयुजा ॥९॥
 त्वं न इन्द्रा भरँ ओजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनाषहम् ॥१०॥
 त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अधा ते सुस्रमीमहे ॥११॥
 त्वां शुष्मिन्पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥१२॥

yuñjānti hārī ishīrasya gāthayorau rātha urūyuge | indra-
 vāha vacoyūja 9 tvam na indrā bharau ōjo nṛmṇām
 śatakrato vicarṣaṇe | ā viram pṛitanashaham | 10 | tvam
 hi naḥ pitā vaso tvam mātā śatakrato babhūvitha | ādha
 te suśmām maha | 11 | tvam śuśmin puruhūta vājayan-
 tam ūpa bruve śatakrato | sā no rasva suvīryam | 12 || ॥

(९.९) नवनवतितमं सूक्तम्

(१-८) अष्टर्चम्याम्य मृतस्याङ्गिरसो नृमेध ऋषिः । इन्द्रो देवता । प्रगायः
 (विषमर्चां वृहती, समर्चां सतोवृहती) उन्द्ः ॥

॥३॥

त्वामिदा ह्यो नरोऽपीप्यन्वज्जिन्मूर्णयः ।
 स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसर्मा गहि ॥१॥
 मत्स्वा सुशिश्र हरिवस्तदीमहे त्वे आ भूषन्ति वेधसः ।
 तव श्रवींस्युपमान्युक्थ्या सुतेष्विन्द्र गिर्वणः ॥२॥

99

Tvām idā hyo nárō 'pīpyan vajrin bhúrṇayah | sā in-
 dra stómavāhasām ihā śrudhy ūpa svásaram ā gahi || 1 ||
 wátsvā suśipra hariyas tād maha tvé ā bhūṣanti vedhā-
 saḥ | tāva śrávāṅsy upamāny ukthya suteshv indra girva-
 nah || 2 ||

With holy songs are yoked to the broad wide-yoked chariot, carrying the resplendent Sun, the two horses moving at the word-signal. 9

O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion. 10

O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give wealth. 12

99

O thunderer, your rich and opulent worshippers—every day, to-day and yesterday have been offering devotion; which you have accepted. Listen to us O resplendent, who offer you praise. May you please come to our dwellings. 1

O Lord of vital faculties, handsome and fair, rejoice, we pray to you. May your votaries come to you. O resplendent, lover of songs, may your glories be exemplary and claim our lauds. 2

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
 वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥३॥
 अनर्शरतिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।
 सो अस्त्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥४॥
 त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
 अशस्त्रिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥५॥
 अनु ते शुष्मं तुरयन्तमीयतुः क्षेणी शिशुं न मातरा ।
 विश्वास्ते स्पृधः श्रथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥६॥

śrāyanta iva sūryam viśvād indrasya bhakshata |
 vāsūni jāté janamāna ójasā prāti bhāgām nā didhima || 3 ||
 ānarśarātim vasudām ūpa stuhi bhadra indrasya rāṭayaḥ |
 sō asya kāmam vidható nā roshati mano dānāya codāyan
 || 4 || tvām indra prātūrtishv abhī viśvā asi sprīdhaḥ | aśas-
 tibhā janitā viśvatūr asi tvām tūrya tarushyatāḥ || 5 || ānu
 te śūshmam turāyantam iyatuḥ kshonī śiśum nā mātārā |
 viśvās te sprīdhaḥ śnathayanta manyāve vṛitrām yād indra
 tūrvasi || 6 ||

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
 आशु जेतारं हेतारं रुधीतमुमर्तुतं तुभ्यावृधम् ॥७॥
 इष्कर्तारमनिष्कृतं सहस्कृतं शतमृतिं शतकृतम् ।
 समानमिन्द्रमवसे हवामहे वसवानं वसुजुवम् ॥८॥

itā ūtī vo ajaram prahetāram āprahitam | āśum
 jētāram hētāram rathītamam ātūrtam tugryāvṛidham || 7 ||
 ishkartāram ānishkrītam sāhaskrītam śatāmūtim śatākra-
 tum | samānām indram āvase havāmahe vāsavānam vasū-
 jūvam || 8 || ३ ||

As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share. 3

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons. 4

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. 5

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augments of water. 7

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasures. 8

(१००) शततमं सूक्तम्

(१-१२) द्वादशर्षभ्याम् सूक्तस्य (१-३, १-१३) प्रथमादितृचस्य षष्ठ्यादिसप्तानामृचां भागवो नेमः,

(७-५) चतुर्थपिञ्जल्योश्चेन्द्र ऋषीः । (१-७, १२) प्रथमादिसप्तर्षां द्वादश्याश्चेन्द्रः, (८) अष्टम्याः

सुपर्ण इन्द्रो वा, (९) नवम्या वज्रो इन्द्रो वा, (१०-११) दशम्येकादश्याश्च वाग्देवताः ।

(१-५, १०-१२) प्रथमादितृचर्षां दशम्यादितृचस्य च त्रिष्टुप्, (१) षष्ठ्या

अगती, (७-९) सप्तम्यादितृचस्य षावृष्टुप् उन्नाति ॥

॥५॥ अ॒यं तं ए॒मि त॒न्वा पुर॒स्ताद्वि॒श्वे दे॒वा अ॒भि मां यन्ति प॒श्चात् ।
 य॒दा म॒ह्यं दी॒धरो भ्रा॒गमिन्द्रा॑द॒न्मया कृ॒णवो वी॒र्या॑णि ॥१॥
 द॒धामि ते म॒धुनो भ॒क्षम॒ग्रे ह॒तस्ते भ्रा॒गः सु॒तो अ॒स्तु सोमः॑ ।
 अ॒संभ्र॒ त्वं दक्षि॑णतः सखा मेऽधा वृ॒त्राणि ज॒ह्वना॒व भूरि॑ ॥२॥

100

Ayám ta emi tanvā purástād viśve devā abhī mā yanti
 paścāt | yadā máhyam dídharo bhāgām indrád ín máyā
 kṛṇavo víryāni || 1 || dádhāmi te mádhuno bhakshám ágre
 hitás te bhāgáh suto astu sómah | ásaṣ ca tvám dakshina-
 tāh sákhā mé 'dhā vṛitrāni jaṅghanāva bhūri || 2 ||

प्र सु॒ स्तोमं॑ भर॒त वाज॑यन्त॒ इन्द्रा॑य स॒त्यं यदि॑ स॒त्यमस्ति॑ ।
 नेन्द्रो॑ अ॒स्तीति॑ नेम॒ उ त्व आ॒हु क ईं द॒दर्श॑ क॒मभि॑ प्र॒वाम॑ ॥३॥
 अ॒यम॑स्मि ज॒रितः॑ प॒श्य मे॒ह वि॒श्वा जा॒नान्य॒भ्यस्मि॑ मु॒क्ता ।
 ऋ॒तस्य॑ मा प्र॒दिशो॑ वर्धयन्त्याद॒र्दिरो॑ भुव॒ना द॒र्दरी॑मि ॥४॥

prá si

stómam bharata vājayanta indrāya satyām yādi satyām
 āsti | néndro astíti néma u tva āha ká im dadarṣa kām
 abhī śtāvāma || 3 || ayám asmi jaritaḥ páśya mehá víśvā
 jātāny abhy āsmi mahnā | ṛitāsya mā pradiśo vardhayanty
 ādardiró bhúyanā dardarimi || 4 ||

I with my child come here before you along with all nature's bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour. 1

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities. 2

O my companions, eager to put a fight against one's own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, "There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?" 3

"Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend the World's as under". 4

आ यन्मा वेना अरुहन्नृतस्यै॑ एकमासीनं हयन्तस्य॑ पृष्ठे ।
 मनश्चिन्मे हृद आ प्रत्यवोचुदचिक्रदुज्जिह्वमन्तः॑ सखायः ॥५॥
 विश्वेत्ता ते सर्वनेषु प्रवाच्या या चकथे॑ मघवन्निन्द्र सुन्युते ।
 पारावतं॑ यत्पुस्तंभृतं वस्वपावृणोः शरभाय॑ ऋषिबन्धवे ॥६॥

ā yān mā venā aruhann
 ritāsyān ekam āsinam haryatāsyā prishthē | mānaṣ cin me
 hṛidā ā prāty avocad ācikradāñ chisumantaḥ sakhāyaḥ
 ॥ 5 ॥ viśvét tā te sāvaneshu pravācya yā cakārtha magha-
 vānu indra sunyatē | pārāvatam yāt purusambhṛitām vāsv
 apāvṛiṇoḥ śarabhāya ṛṣhibandhave ॥ 6 ॥ ॥

॥५॥

प्र नूनं धावता॑ पृथङ्नेह॑ यो वो अवावरीत् ।
 नि षीं वृत्रस्य॑ मर्मणि॑ वज्रमिन्द्रो॑ अपीपतत् ॥७॥
 मनोजवा॑ अयमान॑ आयसीम॑तरत्पु॒रम् ।
 दिवं सु॒पर्णो ग॒त्वाय॑ सोमं वज्रिण॑ आभरत् ॥८॥
 समु॒द्रे अ॒न्तः श॑यत उ॒द्रा वज्रो॑ अ॒भीवृ॑तः ।
 भर॑न्त्यस्मै सं॒यतः पु॒रःप्र॑स्रवणा व॒लिम् ॥९॥
 यद्वाग्व॑दन्त्यविचेत॑नानि॒ राष्ट्रीं॑ दे॒वानां॑ नि॒पसा॑द म॒न्द्रा ।
 चत॑स्र ऊ॒र्जं दु॒दुहे॑ प॒यांसि॑ कं स्वि॒दस्याः॑ प॒रमं॑ ज॒गाम॑ ॥१०॥

prā nūnām dhāvatā prithaṇ nēhā yō vo āvāvarit | nī
 shīm vṛitrāsyā mārmaṇi vājraṁ indro apīpatat ॥ 7 ॥ māno-
 javā āyamāna āyasim atarat pūram | divam suparṇo ga-
 tvāya sōmam vajriṇa ābharat ॥ 8 ॥ samudré antāḥ śayata
 udnā vājro abhivṛitaḥ | bhāranty asmai samyātaḥ purāḥ-
 prasravaṇā balim ॥ 9 ॥ yād vāg vādanty avicetanāni rāshṭri
 devānām nishasāda mandrā | cātasra ūrjam duduhe pāyānsi
 kvā svid asyāḥ paramām jagāma ॥ 10 ॥

When the lovers of sacred laws approach me, while I sit alone across Nature's Splendour, then my mind within proclaims to my heart, "my friends with their children are calling and crying for me." 5

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin. 6

Now haste severally and individually forward; he, your opponent, is not here who stoppèd your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy? 7

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer. 8

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it. 9

When the divine speech, the queen, the gladdener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish? 10

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
 सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वाग्मानुष सुष्टुतेतु ॥११॥
 मग्ने विष्णो वितरं वि क्रमस्व यौदहि लोके वज्राय विष्कम्भे ।
 हनाव वृत्रं रिणचाव मिन्धुनिन्द्रेस्य यन्तु प्रसवे विसृष्टाः ॥१२॥

devīm vācam aja-
 nayanto devās tāṃ viśvārūpāḥ paśavo vadanti | sā no
 mandrēṣham ūrjāṃ dūhānā dhenūr vāḡ asmān ūpa sūṣṭu-
 tāitu ॥ 11 ॥ śakhe viṣṇo vitarāṃ vi kramasva dyaúr dehí
 lokāṃ vajrāya viṣkābhe | hānāva vṛitrāṃ riṇācāva sīndhūn
 indrasya yantu prasavé viśrishtāḥ ॥ 12 ॥ १ ॥

(१०१) एकोनशततमं सूक्तम्

(१-१३) पौदगलस्यास्य सूक्तस्य भागवो जमदग्निर्कृषिः । (१-४. ५) प्रथमादिषतृज्ज्वां पञ्चम्याः
 पादप्रत्यय च मित्रावरुणौ. (५-६) पञ्चम्यान्मृगयपादस्य पशुवाधादित्याः, (७-८) सप्तम्यष्टम्यो-
 रग्निनौ. (९-१०) नवमीदशस्यावायुः. (११-१२) एकादशीद्वादशयोः सूर्यः, (१३) त्रयोदश्या
 द्याः सूर्यप्रभा वा. (१४) चतुर्दश्याः पवमानः. (१५-१६) पञ्चदशीषोडश्याश्च गौर्देवताः ।
 (१-२. ५-१०) प्रथमादितीययोर्ज्ज्वाः पञ्चम्यादिषुलाभ प्रगायः (विषमर्चा बृहती,
 समर्चा मनोवृहती). (३) तृतीयाया गायत्री. (४) चतुर्थ्याः सप्तोवृहती, (१३)
 त्रयोदश्या बृहती, (१४-१६) चतुर्दश्यादिषुचम्य च विष्णुर्छन्दांसि ॥

॥१॥

ऋधगित्था स मर्त्यैः शशमे देवतानये ।
 यो नूनं मित्रावरुणावभिष्टय आचुके हव्यदातये ॥१॥
 वर्षिष्ठक्षत्रा उरुचक्षसा नरा राजाना दीर्घश्रुत्तमा ।
 ता बाहुता न दुंसता रथर्यतः साकं मूर्यस्य रश्मिभिः ॥२॥

101

Rídhag itthá śa mártyaḥ śaśamé devátātaye | yó nūnám
 mitrávaruṇāv abhīṣṭaya āekrē havyádātaye ॥ 1 ॥ vārshish-
 ṭhakshatrā urucakṣasā nārā rájanā dirghasrúttamā | tá
 nābútā ná daṁsānā ratharyataḥ śakāṃ sūryasya raśmibhiḥ
 ॥ 2 ॥

The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily Lauded. 11

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord. 12

101

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice. 1

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun. 2

प्र या वीं मित्रावरुणाजिरो दृता अद्रवत । अयःशीर्षा मदरघुः ॥३॥
 न यः संपृच्छे न पुनर्हवीतये न संवादाय रमते ।
 तस्मान्नो अद्य मस्मृतेरुष्यतं बाहुभ्यां न उरुष्यतम् ॥४॥
 प्र मित्राय प्रार्यम्णे संचथ्यमृतावसो ।
 वरुथ्यं वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥५॥

prā yō vām mitrāvaruṇājirō dṛtō ādravat | āyaḥśīrṣhā
 māderaghuḥ ॥ 3 ॥ nā yaḥ saṁpṛicche nā pūnar hāvītave nā
 saṁvādāya rāmate | tāsman nō adyā sāṁṛiter uruṣhyatam
 bāhūbhyām na uruṣhyatam ॥ 4 ॥ prā mītrāya prāryampṇe
 sacathyām ṛitāvaso | varūthyām varuṇe chāndyam vāca
 stotrām rājasu gayata ॥ 5 ॥

॥३॥ ते हिन्विरे अरुणं जेन्यं वस्येकं पुत्रं तिसृणाम् ।
 ने धामान्यमृता मर्त्यानामदव्या अभि चक्षते ॥६॥
 आ मे वचांस्युद्यता द्युमत्तमानि कर्त्वा ।
 उभा यानं नासत्या सजोषसा प्रति हव्यानि वीतये ॥७॥
 रातिं यद्वामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।
 प्राचीं होत्रां प्रतिरन्तावितं नरा गृणाना जुमदग्निना ॥८॥
 आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
 अन्तः पवित्रं उपरि श्रीणानोऽयं शुक्रो अयामि ते ॥९॥

té hinvire aruṇam jēnyam vasy ēkam putrām tisṛiṇām |
 té dhāmāny amṛita mārtyanam ādabdha abhī cakshate ॥ 6 ॥
 ā me vācānsy ūdyata dyumāttamāni kārtvā | ubhā yātam
 nāsatya sajōshasā prāti havyāni vītāye ॥ 7 ॥ rātim yād vam
 arakshasam hāvāmahe yuvābhyām vajinīvasū | prācīm hō-
 trām pratirāntav itam nara gṛiṇāna jamādagninā ॥ 8 ॥ ā nō
 yajñam divisprīṣam vāyo yāhi sumānmabhiḥ | antaḥ pavī-
 tra upāri śṛiṇāno 'yam śukrō ayami te ॥ 9 ॥

O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

वेत्यध्वर्युः पृथिवी रजिष्ठैः प्रति हव्यानि वीतये ।
अधा नियत्व उभयस्य नः पिब शुचि सोमं गवाक्षिरम् ॥१०॥

vēty adhvar-
yūḥ pathībhiḥ rājishthaiḥ prāti havyāni vitāye | ādhā niyutva
ubhāyasya naḥ piba śucim sōmam gāvāṣīram || 10 ||

॥८॥

बष्महौ असि सूर्य बळादित्य महौ असि ।
महस्ते सुतो महिमा पनस्यतेऽद्धा देव महौ असि ॥११॥
बद् सूर्य श्रवसा महौ असि सत्रा देव महौ असि ।
मह्ला देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥
इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।
चित्रेव प्रत्यदर्शयत्यन्तर्दशसु बाहुषु ॥१३॥
प्रजा ह तिस्रो अत्यायमीयुर्न्या अर्कमभितो विविश्रे ।
बृहद् तस्थौ भुवनेष्वन्तः पर्वमानो हरित आ विवेश ॥१४॥

bāṣ mahān asi sūrya bāl āditya mahān asi | mahās te
satō mahimā panāsyate 'ddhā deva mahān asi || 11 || bāt
surya śrāvāsā mahān asi satrā deva mahān asi | mahnā de-
vānām asuryāḥ purohito vibhū jyōtir ādābhyam || 12 || iyāṁ
yā nīcy arkīṇī rūpā rohiṇya kṛitā | citréva prāty adarsy
ayaty āntār daśāsu bāhūshu || 13 || prajā ha tisrō atyāyam
īyur ny ānyā arkām abhito vivishre | bṛihād dha tasthan
bhūvaneshv antāḥ pāvamāno harita ā vivesha || 14 ||

The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature's Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
 प्र नु वोचं चिकितुषे जनाय मा गामनागामदिति वधिष्ट ॥१५॥
 वचोविदं वाचमुदीरयन्ती विश्वाभिर्धीभिरेपतिष्ठमानाम् ।
 देवीं देवेभ्यः पर्येयुषीं गामा मावृक्त मर्त्यो दुम्रचैताः ॥१६॥

mata

rudrāṇāṃ duhitā vāsūnām svāsādityānam amṛtasya nābhiḥ
 prā nū vocaṃ cikītushe jānāya mā grām ānāgām āditim va-
 dhiṣṭa ॥ 15 ॥ vacovidam vācam udīrayantīm viśvābhir dhi-
 bhīr upatīṣṭhamānām | devīm devēbhyah pāry eyūṣhīm
 grām ā māvṛikta mārtyo dambhacetaḥ ॥ 16 ॥ ० ॥

(१०२) इषुतरशततम सूक्तम्

(१-२२) दार्षिण्यपृषस्यास्य सूक्तस्य भार्गवः प्रयोगो बार्हस्पत्यः पावको बार्हृषा, सहस्रः
 सुतो यष्टपतिपविष्टो वा तपोरन्यतरो वा ऋषिः । अग्निर्वैवता । गायत्री छन्दः ॥

॥१॥ त्वमग्ने बृहद्वयो दधासि देव दाशुषे । कुविर्गृहपतिर्युवा ॥१॥
 स न ईलानया सह देवीं अग्ने दुवस्युवा । चिकिद्भिमानवा वह ॥२॥
 त्वया ह स्विद्युजा वयं चोदिष्टेन यविष्ठय । अग्निं प्मो वाजसातये ॥३॥
 और्वभूगुवच्छुचिममवानवदा हुवे । अग्निं समुद्रवाससम् ॥४॥
 हुवे वातस्वनं कुविं पर्जन्यक्रन्द्यं सहः । अग्निं समुद्रवाससम् ॥५॥

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Tvām agne bṛihád váyo dádhdāsi deva dāśushe | kavir
 grīhāpatir yūvā ॥ 1 ॥ sá na īlānayā sahā devāñ agne duvas-
 yūvā | cikid vibhānav ā vaha ॥ 2 ॥ tváyā ha svid yujā va-
 yām cōdishṭhena yavishṭhya | abhī shmo vājasātaye ॥ 3 ॥
 aurvabhṛiguvác chūcim apnavānavád ā huve | agnīm sam-
 udrāvāsasam ॥ 4 ॥ huvé vātasvanam kavīm parjānyakrandyam
 sāhaḥ | agnīm samudrāvāsasam ॥ 5 ॥ ० ॥

She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia—I address to men of wisdom—kill not her, the sinless inviolate COW. ¹⁵

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her. ¹⁶

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O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. ¹

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. ²

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. ³

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke. ⁴

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firmament, I invoke. ⁵

॥ आ स॒वं स॒वि॒तुर्यथा॑ भ॒गस्ये॒व भु॒जिं हु॒वे । अ॒ग्निं स॑मु॒द्रवा॑ससम् ॥६॥
 अ॒ग्निं वो॑ वृ॒धन्त॑म॒ध्वरा॑णां पु॒रु॒तम॑म् । अ॒च्छा न॒प्त्रे स॑ह॒स्वते ॥७॥
 अ॒यं यथा॑ न आ॒भुव॑त्त्वष्टां रू॒पे॒व तक्ष्या॑ । अ॒स्य क॒त्वा य॑श॒स्वतः ॥८॥
 अ॒यं वि॒श्वा अ॒ग्निं श्रि॒योऽग्नि॑र्दे॒वेषु॑ प॒त्यते । आ वा॒जैर॒स्य नो॑ ग॒मत् ॥९॥
 वि॒श्वेषा॑मि॒ह स्तु॑हि होत॒ॄणां य॒शस्त॑मम् । अ॒ग्निं य॒ज्ञेषु॑ पु॒र्यम् ॥१०॥

ā savām savitūr yathā bhāgasyeva bhujīm huve | agnīm
 samudrāvāsasam || 6 || agnīm vo vṛidhāntam adbhvarāpām
 purūtāmam | āchā nāptre sāhasvate || 7 || ayām yātha na
 abhvat tvāśtā rūpeva tākshya | asya krātvā yāśasvataḥ
 || 8 || ayām viśvā abhi śriyo 'gnir devēṣhu patyate | ā vājair
 ūpa no gamat || 9 || viśveshām ihā stuhi hōtṛiṇām yaśāsta-
 mam | agnīm yajñēṣhu pūryām || 10 ||

॥ शी॒रं पा॒वक॑शो॒चिषं॑ ज्ये॒ष्ठो यो द॑मे॒श्व । दी॒दाय॑ दी॒र्घश्रु॑तमः ॥११॥
 तम॑र्वन्त॒ न सा॑न॒सिं गृ॑णी॒हि वि॒प्र शु॒ष्मि॒र्णम् । मि॒त्रं न या॑तय॒ज्जन॑म् ॥१२॥
 उप॑ त्वा जा॒मयो॑ गि॒रो दे॑दि॒शनी॒हवि॑ष्कृतः । वा॒यो र॒नीके॑ अ॒स्थिर॑न् ॥१३॥

śīrām pāvakaśocisham jyēsthō yō dāmeshv ā | dīdāya
 dirghaśrūttamaḥ || 11 || tām ārvantam nā sānasīm grīṇīhi
 vipra śusbmīṇam | mitrām nā yātayājjanam || 12 || ūpa tvā
 jāmāyo giro dédisatir havishkrītaḥ | vāyōr ānīke asthiran
 || 13 ||

The one who is like the productive power of creator and like the Lord of grace and showerer of bliss—such a fire-divine, pervading the entire space of firmament, I invoke. 6

At our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abundance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13

यस्य त्रिधात्ववृतं बर्हिस्तुस्थावसंदिनम् । आपश्चिन्नि दधा पदम् ॥१४॥
पदं देवस्य मीळहुषोऽनाघृष्टाभिरूतिभिः । भद्रा सूर्य इवोपदृक् ॥१५॥

yāśya tridhātv āvṛitam barhís tasthāv āsamdinam |
āpaṣ cin ní dadhā padām || 14 || padām devāśya mīlhuṣhō
'nādbrishṭābhir ūtibhiḥ | bhadrá sūrya ivopadṛik || 15 ||

॥१२॥ अग्ने घृतस्य धीतिभिस्तेपानो देव शोचिषा । आ देवान्वाक्षि यक्षि च ॥१६॥
तं त्वाजनन्त मातरः कविं देवासो अङ्गिरः । हव्यवाहुमर्मर्त्यम् ॥१७॥
प्रचेतसं त्वा कुवेऽग्ने दूतं वरेण्यम् । हव्यवाहुं नि पदिरे ॥१८॥
नहि मे अस्त्यघ्न्या न स्वधितिर्वनन्वति । अथैतादग्भरामि ते ॥१९॥
यदग्ने कानि कानि चिदा ते दारूणि दुष्मसि । ता जुपस्व यविष्ठ्य ॥२०॥
यदत्युपजिह्विका यद्वम्रो अतिसर्पति । सर्वं तदस्तु ते घृतम् ॥२१॥
अग्निमिन्धानो मनसा धियं सचेतु मर्त्यः । अग्निर्मधि विवस्वभिः ॥२२॥

āgne ghrītāsya dhītibhis tepanō deva śociṣhā | ā devān
vakshi yākshi ca || 16 || tāṃ tvājananta mataraḥ kavīṃ de-
vāso āngirah | havyavāham āmartyam || 17 || praetasaṃ tra
kavō 'gne dūtāṃ vāreṇyam | havyavāham ni shedire || 18 ||
nahī me āsty āghnyā nā svādhitir vānanvati | āthaitadṛiḥ
bharāmi te || 19 || yād agne kāni kāni cid ā te dārūṇi dadh-
māsi | tā jushasva yavishṭhya || 20 || yād ātī upajihvika
yād vāmro atisārpati | sārvaṃ tād astu te ghrītām || 21 ||
agnīm indhāno mānasā dhīyaṃ saceta mātīyah | agnīm idhe
vivāsvabbhiḥ || 22 ||

The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature's bounties and honour them. 16

Nature's bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22

(१०३) व्युत्पत्तिनमं तूतम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्य काण्वः सोभाग्निः । (१-१३) प्रथमादित्रयोदशर्चामग्निः । (१४) चतुर्दशर्चाभ्यामग्नौ देवताः । (१-४, ६) प्रथमादिचतुर्केषां पष्ठयाथ बृहती, (५) पक्षम्या विगङ्गा, (७, ९, ११, १३) सप्तमीनवम्यैकादशीत्रयोदशीनां मनोबृहती, (८, १२) अष्टमीद्वादशयोः ककुप्, (१०) दशम्या तृतीयमी गायत्री, (१४) चतुर्दश्याथानुष्टुप् छन्दोमि ॥

॥१३॥

अर्दशि गातुवित्तमो यसिन्व्रतान्यादुधुः ।

उपो पु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥१॥

प्र देवोदासो अग्निर्देवाँ अच्छा न मृमना ।

अनु मानरं पृथिवीं वि वावृते तस्यो नाकस्य मानवि ॥२॥

यस्माद्रेजन्त कृष्टयश्चकृत्यानि कृण्वन्तः ।

सहस्रसां मेधसानाविव त्मनाग्निं धीभिः संपर्यन्त ॥३॥

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Ādarṣi gātuvittamo yāsmiṁ vratāny adadbhūh | ūpo shu
jātāni āryasya vārdhanam agniṁ nakshanta no girah 1
prā daivodāso agnir devān ācha nā mṛmna | anna matu
raṁ prithivīm vi vāvṛite tasthaṁ nākasya sānavi 2 yā
smād rējanta kṛṣṭāyaṣ cakṛitāyāni kṛiṇvatāḥ | sahasrasāṁ
medhāsātāv iva tmānāgniṁ dhībhiḥ saparyata 3

प्र यं राये निनीषसि मर्तो यस्ते वसो दाशत ।

स वीरं धत्ते अग्न उक्थशांसिनं त्मना सहस्रपोषिणम् ॥२॥

स इच्छे चिदुभि तृणसि वाज्रमर्वता स धत्ते अक्षिति श्रवः ।

त्वे देवत्रा सदा पुरुवसो विश्वा वामानि धीमहि ॥३॥

prā yām

rāyé nīnīshasi mārto yās te vaso dāṣat | sā virāṁ dhatte
agna ukthasaṁsīnam tmānā sahasrapoṣiṇam 2 4 || sā dṛiṣṭhē
cid abhi tṛiṇatti vājam ārvatā sā dhatte ākshiti śṛavah |
tvē devatrā sādā purūvaso viśva vāmāni dhīmahi 3 5 11

Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men. 1

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven. 2

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings. 3

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth. 4

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 5

॥३५॥

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
 मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नेये ॥६॥
 अश्वं न गीर्भी रथ्यं सुदानवो मर्मज्यन्ते देवयवः ।
 उभे तोके तनये दस्म विस्पते पर्षि राधो मघोनाम् ॥७॥
 प्र मंहिष्ठाय गायत क्रुतान्नं बृहते शुक्रशोचिषे । उपस्तुतासो अग्नेये ॥८॥

yó visvā dāyate vāsu hótā mandró jānānām | mādhor
 nā pātrā prathamāny asmai prā stomā yanty agnāye ॥ 6 ॥
 āśvaṃ nā girbhī rathyāṃ sudānavo marmajyānte devayā-
 vaḥ | ubhé toké tánaye dasma viṣpate pārshi rādho ma-
 ghōnām ॥ 7 ॥ prā māṇhishṭhaya gāyata ṛitāvne bṛihaté śu-
 krāśocishe | ūpastutāso agnāye ॥ 8 ॥

आ वैसते मघवा वीरव्यशः समिद्धो द्युम्याहुतः ।
 कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिर्गागमत् ॥९॥
 प्रेष्ठसु प्रियाणां स्तुह्यासावानिधिम् । अग्निं रथानां यमम् ॥१०॥

ā vaṁsate maghāva vi-
 rāvad yāśaḥ sāmiddho dyumny āhutaḥ | kuvīn no asya su-
 matir nāvīyasy āchā vājebhir āgāmat ॥ 9 ॥ prēsthām u
 priyāṇāṃ stubhy āsāvātithim | agnīm rāthānām yāman
 ॥ 10 ॥ ॥

May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His refulgence. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10

॥१५॥

उदिता यो निदिता वेदिता वस्वा यज्ञियो ववर्तन्ति ।

दुष्टरा यस्य प्रवृणे नोर्मयो धिया वाजं सिषासतः ॥११॥

मा नो हृणीतामतिथिर्वसुरग्निः पुरुप्रशस्त एषः । यः सुहोता स्वध्वरः ॥१२॥

मो ते रिषन्त्ये अच्छोक्तिभिर्वसोऽग्ने केभिश्चिद्वैः ।

कीरिश्चिद्धि त्वामीद्वे दृत्याय रानहव्यः स्वध्वरः ॥१३॥

आग्ने याहि मरुत्सखा रुद्रेभिः सोमपीनये ।

सोमर्या उप सुष्टुतिं मादयस्व स्वर्णरे ॥१४॥

ūditā yó nīditā vēditā vāsv ā yajñīyo vavārtati | dush-
 ṭarā yāsya pravaṇe nōrmāyo dhiyā vājam śiṣhāsataḥ || 11 ||
 mā no hṛñitām ātithir vāsuraḥ agniḥ puruprasastā eśhāḥ |
 yāḥ suhótā svadhvarāḥ || 12 || mō té rishan yé āchoktibhir
 vasó 'gne kēbhis cid évaiḥ | kīrīś cid dhī tvām itte dū-
 tyāya rātāhavyaḥ svadhvarāḥ || 13 || āgne yāhi marútsakhā
 rudrébhiḥ sōmapīṭaye | sōbharya ūpa susṭṭutīm mādāyasva
 svāṇpare || 14 || 15 ||

He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. 11

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice. 12

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. 13

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. 14



NOTES

Book 8

Hymns 41-103

अष्टमं मण्डलम्

सूक्तानि ४१-१०३



NOTES ON BOOK No. 8

Hymn-41

For verse 2, see Nir.X.5.

2. Nabhakasya, नाभाकस्य, of the pain daspiser; See नभाकज्वत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्ताषाद् पञ्चप्राणा मनोबुद्धिश्च स्वतेज यस्याः सा सरस्वती, सत्यावाणी)—*Daya*. On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारम्—Nir. X. 5; also seven kinds of metre or speech: सप्तिमः वाग्भिः, “I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhaka at the same time. Let all others be killed.” (गिरा गोत्यास्तुत्या, with speech, i.e. song or eulogy, पितृणां च मन्त्रभिः, मननीयेः स्तोमैः, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रशस्तिभिः, at the same time Nabhaka was a seer, ऋषिर्नाभाको बभूव, who in his speech, called him one having seven sisters at the birth of these flowing rivers—*गः स्यन्दमानानामासाधुषोदये सप्तस्वसारवेनमाह वाग्भिः स मध्यम इति निरुच्यते*—He, Varuna, is called one belonging to the middle region; अथैष एव भवति, now this is he himself, नभस्तामन्यके समे, let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—मा भूतन्नन्यके सर्वे ये नो द्विषन्ति पापधियः पापसंकल्पाः—Nir. X. 5.

Nabhakasya, also means “of the sky covered with clouds”—*नैषाद्युत्पत्त्याकाशस्य (नाभाकः नभते वषट्कर्मा—Nigh. II.19).*

Pitrinam, पितॄणां, of the seasons (ऋतवो वै पितरः—SBr. II. 4.1.32. The colour of lighting (विद्युत्) at the beginning of the rainy season (month of *asadha*, आषाढ) indicates the forth-coming season:

वाताय कपिला विद्युदातपायाति सोहिनी ।

कृष्णा सर्वविनाशाय दुमिक्षाय सिता भवेत् ॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. (Mahabhasya. II.3.13).

Hymn-42

The hymns have two triplets; verses 1-3 are devoted to Varuna and 4-6 to Asvins. The R̥si is *Arcanas* or Nabhaka and the metre anustup.

For Varuna, see earlier notes; he has meted the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the R̥si of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the *Jatavedas*; he is able to consume vast forests with his smoke-bannered fires. borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. Arokaḥ-iva, आरोकाऽइव, like wild animals (पारोक्षमानाः पशव इव—*Sayana*).

Dat-bhib, with teeth (दत्स्मिन् दन्तैः—*Sayana*).

4. Vṛthak, वृथक्=पृथक् diversely. See Yv. XXXIII. 2, where पृथक्, is for वृथक्.

5. Ketavah, ensigns. (केतवः शापकाः—*Daya*, on Yv. VIII. 40; rays, किरणाः—Yv. XXX. 31; प्रज्ञानाणि—Yu. VII. 41; विविध जगतः पृथक् पृथक् रचनादि नियामका शापकाः प्रनाशदातृचैतूवरस्य वृणाः—*Daya*).

6. Dhasim, food (पाति भक्षम्; पतु पाति इत्यन्त नामसु पाठाद्—Nigh. 11.7).

7. **Tarunih**, तरुणीः, tender herbs (तरुणीः भोषणीः).

8. **Janjanabhavan**, जञ्जणाभवनम् = भस्मसाधनम् इति ज्यसति कर्मसु पाठान्—
Nigh. I. 17; blazing.

10. **Nisanam**, निसानम् = लिहानम् = Kisses.

Juhvah, ladle (= जु च ; जुह्वः होमसाधनमूलायाः जुचः —*Sayana*).

11. **Uksa**, उक्षः; **OX**; **Uksannaya**, for the eater of the ox.

Vasannaye, वसान्नाय, for the eater of the marrow (वसानम् वस्यासौ वसान्नाः—*Sayana*).

Somaprsthaya, सोमपृष्ठाय = सोमपूत पृष्ठाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपृष्ठाय सोम-पृष्ठो येन तस्यै = धनये—*Daya*. on Yv. XX. 78).

13. **Bhrgu-vat**, like Bhrgu, as by Bhrgu (Bhrgu = man of distinction (भृग्व इति पदानाम—Nigh. V. 5) विद्यायाः विद्याया भर्जका निवारकाः, the one who dispels ignorance by his enlightenment.—*Daya*. on I.143.4; I.127.7.

Manusvat, मनुष्वत्, by Manus; by intellectuals.

Angirasvat, अंगिरस्वत्, by men of vitality.

14. **Agni**, thou art killed by Agni, a sage by a sage, a saint by a saint and a friend by friend, See Ait. Br. I. 16 : "For thou, O Agni, by Agni, sage by the sage, good by the good," (he says); one is a sage, the other a sage; one is good, the other good. "Friend with friend thou art enkindled" (he says); 'he is his own friend in that Agni is Agni's (अग्ने अग्निना विप्रो विप्रेण सत्सत्तेति विप्र इतरो विप्र इतरः तन्नितरः सन्नितरः सद्या सद्या समिध्यत इत्येव ह वा प्रत्य त्वः सद्या । यदग्निरग्नेस्तं मज्जयत सुकृतं पुरोयावान् भाजय—Ait. Br. I. 16).

16. *Rohit-asva*, रौहिदस्व, driven as if on red horses (one who has red horses).

18. *Angirastama*, अंगिरस्तम, most vital among vital forces.

19. *Manisinab*, मनीषिणः, intellectuals (मनस ईश्वराः —*Sayana*).

Medhirasab, मेधिरासः, men of wisdom (मेधाविनः —*Sayana*).

Dhibhih, with actions and thoughts (धीभिः कर्मभिः —*Sayana*).

Admasadyaya, for the attainment of food; for the furtherance of their property (अद्मसद्या अन्नस्य भोजनाय —*Sayana*).

28. *Sahaskṛta*, procured by mechanical strength; i.e. by the process of attrition (सहस्रकृतः सहस्राबलेन कृतरचासि —*Sayana*).

29. *Dhasim*, food (दासि अन्नं इति —*Sayana*; Nigh. II. 7).

31. *Sram pavaka-socisam*, शीरंपावकशोचिषं — (Praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्), it rests through all (अनुशापिनमिति वा) or pervades all (आशिनमिति वा —*Nir.* IV. 14).

32. *Sardhan*, doing with speed, boldness of force (सर्वन् बलं कुर्वन् —*Sayana*; वेगं कुर्वन् —*Venkata*).

Hymn-44

The hymn is devoted to Agni, the Ṛsi is Virupa Angiras.

2. *Suktani*, सूक्तानि, Su+uktani, sweet spoken words.

5. *Haryata* (vocative), O propitious one. O 'amiable one; O

beloved (हयंत कामयमान—*Sayana*).

6. *Rtvijam*, the priest (ऋत्विजं ऋतौ यष्टव्यम्, i.e. one that is to be adored in due season; see I. 1. 1, also ऋतुयष्टारं, i.e. one who offers in due season (*Sayana* on V. 22. 2).

7. *Kavikratum*, him by whom the rites are performed (कविकर्तुं क्रान्तकर्मणिम्); the wise; possessing sharp intellect; omniscient (क्रान्तप्रज्ञ, सर्वज्ञ—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सकलविद्यायुक्ता ऋतुः प्रज्ञा कर्म क्रमदर्शनं वा यत्पतम्—*Daya*, on Yv. IV. 25; अग्निं=मीतिकम् on III. 2.4; कवीनां विदुषा ऋतुः प्रज्ञाकर्म वा ऋतुवता यस्य स तम्—*Daya*, on III. 27. 12).

Kavi, कवि, wise. He is so called because his presence is desired (✓कम्), or the word is derived from ✓कव्, to praise (कविः क्रान्तदर्शनो भवति कवतेर्वा—*Nir.* XII. 13, on V. 81.2).

9. *Santya*, O giver of good (सन्त्य भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat*. सत्.=benevolent, kind.

11. *Risatah*, those who injure (रीपतः=रिपतः हिंसकाः—*Sayana*) (रिष हिंसायाम्; रिपे=रेषणाय, हिंसकाय *Nir.* X. 45; cf. VII. 34. 17; V. 41.16, usually occurring with *Ahirbudhnya*).

13. *Urjah*, ऊर्जः, food (usually energy, or fuel) (ऊर्जः अन्नस्य—*Sayana*; from ऊर्क=अन्न, *Nigh.* II.7)

Urjah-napatam, source of energy, son of food.

14. *Agne*, O fire of spirituality.

Barhisi, बर्हिषि यज्ञे; in the hearts.

Devaih, divine attributes.

16. *Apam retansi*, seeds of aquatic life, (अपां रेतंसि स्यावर जंगमात्मकानि भूतानि—*Sayana*); the seed of waters, the movable and immovable productions of the creative waters.

21. *Sucivrata-tamah*, the purest offerer; extremely pure in functions (सुचिप्रव्रततमः बलिप्रदत्तेन सुदुर्करा—*Sayana*).

23. *Yat syam aham tvam, tvam va gha sya aham*, If I were thou or thou wert I; or if I were rich like you or you were poor like me.

24. *Kam*, कमः—क=and=cum.

Vibhavasuh, rich in splendour (विभावसुः दीप्तिर्धनः —*Sayana*).

25. *Dhrtavrataya*, to the observant of pious rites (धृतरताय धृतकर्मणे —*Sayana*).

Vasrasah girah, my loud praises; (वाश्रासः वासनशीलाः गिरः स्तुतयः —*Sayana*).

26. *Visvadam*, all-consuming; all devouring; the devourer of entire oblation (विश्वदादं सर्वस्य हविषोऽन्तारम्—*Sayana*).

Puru vepasam, the performer of numerous acts (पुरुवेपसम् बहुकर्मणम्—*Sayana*).

27. *Stomaih*, स्तोमैः praises (स्तोत्रैः)

28. *Santya*, see note on verse 9. (सन्त्य भवनीय, adorable even *phala-prada*, फलप्रद, or giver of success).

सन्त्य (vocative)—I.15.12; 36.2; 45.5, 9; III. 21.3; V.51.3; VIII.19.26; 44.9; 28

29. Adma-sat, seated at the oblations; see *Adma-Sadyaya* : VIII.43.19.

अद्मऽसत् — I.124.4; VIII. 44.29

अद्मऽसवः — VI. 30.3

अद्मऽसदाम् — VII.83 7

अद्मऽसत्तय — VIII 43.19

अद्मऽसदः — VI. 4.4.

30. Kave, O wise (कवे कान्तकर्मन् !—*Sayana*).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मृध्रेभ्यः हिंसकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14; III.21 and IV.2 respectively.

1. Anusak, आनुषक्, it is the name of a series in succession (आनुषक् इति नामानुपूर्वस्य । अनुषक्तं भवति —Nir. VI.14). - Also आनुषक् आनुकूल्ये.

Strnanti barhih anusak, स्तृणन्ति बहिः आनुषक्, they spread the grass successively.

For *Anusak*, मानुषक, see : I.13.5; I.52.14; 58.3; 72.7; II.6.8; III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10; 9.1; 16.2; 18.2; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII. 44.8 etc.

(मानुषक = मनुकूल, II.6.8; मनुकूलतया I.58.3; मानुकूल्ये VI.48.4—*Daya*).

2. *Prthuh svaruh*, broad their sacred shaving पृथुः स्वरुः; *Svaru* is not explained by Sayana; it is the first shaving or splinter from the sacrificial post—*Wilson*. See *Katyayana*, VI. 4.12; VI. 9.12.

स्वरुः —IV.6.3; VIII 45.2; स्वरुणां VII.35.7.

Svarum, the giver of heat; the sun (स्वरुः तापकमादित्यम् —*Daya*. On I.92.5; *Svaruh* = स्वरुः उपदेष्टा, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरुणां = यज्ञमातास्तम्भगन्धानाम्—of the sound coming from the sacrificial post); स्वरुः शब्दोपतापयोः—*Unadi* I 10 (स्वरुः - स्वर्यन्त उपतप्यन्ते प्राणिनोऽनेनेति स्वरुः वचः वा).

3. *Ayuddhah*, Unopposed powerless to combat (अयुद्धः इत् प्राणयोद्धेयः). See also I.32.6. (अयोद्धेयः).

5. *Apsah na*, like a stately elephant (अप्सः न दधंनीयोगज इव—*Sayana*; *apsah* is also beautiful lightning. See *Nir.* III.5 and V. 13 for अप्सम् (निरिणीते अप्सः —I.124.7; अप्स इति रूपनाम—*Nigh* III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty; it is derived from the negative of √प्स, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (*Sakapuni*). In "whatever forbidden food." *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word '*apsarah*', one who possesses a beautiful person (*Nir.* V. 13).

Glrih, गिरिः, cloud—Nigh. I.10.

7. Svasvayu, स्वस्वयुः, borne by excellent vital energies, desirous of gallant steeds (स्वस्वयुः कल्याणमश्वमिच्छन्—*Sayana*).

8. Vajrin, वज्रिन्, O strong and resolute.

13. Gayam, गयम्=गृहम् (गयं गृहमिदो उपद्रवेभ्यो रतकम्).

Adarinam, the opener (आदारिणं आदत्तारम्—*Sayana* cf. VIII. 24.4).

Arujam, आरुजम्, guarding from harm.

14. Panim, the trader; barterer, (see I.33.3. also).

15. Vedah, वेदः, wealth; treasure (*Nigh.* II.10; see VII.15.3).

Revan, रेवान्, opulent (रेवान् धनवान्—*Sayana*).

Adasurih, the miser, one who does not give alms (अदामुरिः अदानशीलः—*Sayana*).

20. Rambhah, रम्भः and pinakam, पिनाकम्, are synonyms of staff. *Rambhah*, i.e. people grasp it: We grasped thee as decrepit people their staff (आ त्वा रम्भं न विब्रयः ररम्भ). The sense is that we lean on thee as decrepit man on their staff (रम्भः पिनाकमिति शब्दस्य । रम्भ आरभश्च एवम् । आरभामहे त्वा जीर्णं दृढं दण्डम् —*Nir.* III.21).

24. Goparinasa, by sincere dedication; also by the Soma mixed with milk (गोपरोषसा घञ्चेन पयस संमिश्रितेन शोभेन—*Sayana*).

Gaurah—Buffalo (*Wilson*); deer (गौरः मृगः, deer or a beast—*Sayana*).

26. **Kadruvab**, pertaining to Kadru,—the name of a Rṣi; a sincere seeker; *Kadru* is also pitcher. *Kadruvab* word does not occur anywhere else in the Rgveda.

27. **Yadau**, यदौ, from *Yadu*, people toiling hard. See earlier notes on *Yadu*.

Turvase, तुर्वसे, from तुर्वस, *Turvasa*; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma*, *artha*, *kama*, and *moksa*.

Ahnayayam, अह्नयाम्यम्, day to day miseries. Name of an enemy (*Wilson*; *Sayana*). The word does not occur anywhere else in the Rgveda. Macdonell and Keith have taken no note of it. Also *ahnu* = he prevailed indisputable in battle.

Turvane, in the combat or battle (तुर्वणे संग्रामे—*Sayana*).

29. **Rbhuksanam**, ऋभुक्षणम् = महान्तम्, mighty; see earlier notes:

ऋभुक्षणः — VII.48.1; X.92.11; (vocative); IV.37.3; 5, 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

ऋभुक्षणम् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुक्षाः (Nigh. III.3; महन्ताम्; Nir. IX. 3; king of the Rbhus).

Tugrya-Vrdham, तृप्तावृधम् = तृप्तावृद्धम्, augmenters of water (उदकस्य वर्धयितारम्—*Sayana*; तृप्ता = water, Nigh. I.12).

30. *Trisokaya* for attaining three splendours; for the one with triple splendour (see also X.29.2); for *trisoka* or for people of three regions. (विशोक्याय त्रिशोक्रामर्ष्यम्—*Sayana*). *Trisoka* being the name of an ancient mythical Rsi (I.112.12, VIII.45.30; also Av. IV. 29.6). A Saman or chant, named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—*Macdonell and Keith*.

Also the one who has regrets for being involved in malicious qualities, actions and temperaments (त्रिषु दुष्ट गुणकर्मवशात्पुं शोको यस्य त्रिषु सः —*Daya*, on I.112.12).

Girim, cloud (गिरि मेघम्—*Nigh.* I.10).

37. See *Nir.* IV 2. O men, what friend has said, "Unprovoked I have killed my friend? Who flies from us."—Here the word *मर्या*, *marya*, is synonym of man, or it may be a synonym of boundary (since boudary is settled by men). (मर्या इति मनुष्यनाम मर्यादाभिधानं वा स्यात् मर्यादा मर्यादादौयते). Boundary is the line of division between two bounded places (मर्यादा मर्यादिनो विभागः).

Methati (मेपति) means to provoke (मेपतिरादौयकर्मा—*Nir.* IV.2).

Hymn-46

1. *Tva-vatah vayam smasi*, त्वाद्वतः वयं स्मसि "We belong to one like thee; since none other is like Thee, we are Thine."

8. *Nrbhiih*, from men from foes (नृभिः नृभ्यः शत्रुभ्यः—*Sayana*).

9. *Taruta*, the deliverer from enemies (तस्तु शत्रूणां तारकः—*Sayana*).

12. *Visve manusa*, all men; all priests associated with men (विश्वे

सर्वेष्वन्वयंवादयः मानुषा मनुष्य सम्बन्धिनः —*Sayana*).

14. *Vah*—वः=युष्मं=you all (*Sayana*); or for your sake (यो युष्माकं हिताय—*Sayana*).

Vaco yatha, वचो यथा, in your words, or, i.e. in the Gayatri or Tristubh metre (वचः चायुष्मदीया यथा यैन प्रकारेण प्रवर्तते भावत्वा त्रिष्टुभा या—*Sayana*).

15. *Nunam-atha*, नूनमपः it is not नूनमथ (नूनं+अथ) as mistaken by *Sayana*.

16. *Athyatha* (अति+अथ); it is not अथापि or अप्यथ as mistaken by *Sayana*.

17. *Visva-manusam marutam iyaksasi*, thou art worshipped of all men; thou showest favour to all men and the Maruts; or to the Maruts who are known to all men (cf. VI. 49.4).

18. *Ajmabbih*, with streaming trains of clouds; along with vehemently flowing waters (अजमभिः बलेः बलकरैरुदकैः —*Sayana*); *ajman* is also गमनम् cf. I.112.17; also *sungrama*=अजम्=combat, Nigh. II.17; cf. I.112.17)

19. *Codayat mate*, O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (चोदयन्मते । चोदयन्तो धनं प्रेरयन्तो मतिर्यस्य सः—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षुः चोदयन्मति, having the mind as its instigator.

20. *Bhujyum purvyam* (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyam*, going before in the battle and *Bhujyum* the preserver of all. (पूर्व्यं संधामेव्यग्रतो यन्तारं; भुज्युम्—“भुज्यास्तने”, सर्वस्व रक्षकम्—*Sayana* on VIII.22.2); also भुज्युं भोजयितारम्; पूर्व्यं प्रवृद्धम् —*Sayana*).

21. *Ivat*, ईवत्, समनयत् सवादिलक्षणम्, such, so great.

Purtam adade, पूर्तं प्रादद, would receive this complete gift.

Vasah, वसः, god-dependent, having reliance in God. (काययमानः—विद्वज्जन—*Daya*, on I.129.1).

Prthusravas, possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with *Vasa*, वस— I.116.21; VIII.46.21. In the present verse, it refers to the generosity of वृषभ्रवस कानीता. For the episode, see the Sankhayana Srauta Sutra.

Asryah, अस्यः=अश्वपुत्रः, if refers to *vasa* as the son of *Asva*. (See I.112.10; 116.21; VIII.8.20: 24.14; 46.21: 23; 50.9; X.40.7).

Kanite, loving Lord. The word occurs twice in this hymn also:

कानीतस्य—VIII.46.24.

कानीते —VIII.46.21.

27. *Araive*, अरद्वे for the courteous (the term occurs nowhere else in the Rgveda)

Akse, अक्षे, for the liberal.

Nahuse, नह्वे, for men.

Sukṛtvani, सुकृत्वनि, determined to perform noble deeds.

These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Prthusravas or other Kings.

सुकृत्वनि — VIII.46.27

सुकृत्वने — VIII.13.7

नहुषः — I.122.8; 10.11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्यायि — IX.88.2

नहुष्येभिः — IX.91.2

28. *Asvesitam*, inspired by vital energies (or horses) (अश्वेपितं अश्वैः प्रापितम्—brought by horses—*Sayana*).

Rajesitam, रजेपितम्, brought by camels or mules (रजः शब्दनाशुः। गर्दभी घोष्यते—*Sayana*; *Venkata*).

Sunesitam, सुनपितम्, brought by dogs.

Ajma, food (अज्म भक्षणम्—*Sayana*, Nigh. II.7).

Hymn-47

The Adityas, as well as *usas* (उषस्, dawn) are the deities. Various self-luminary bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the *Prakṛti* is the mother of Mitra, Aryaman and Varuna (9). The Adityas give us cattle, milch kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, *tri*, the three), the Adityas, and the *usas* help in eradicating these evils (13-16) *Usas* is invoked to get rid of evil dreams, ill-omened dreams (14-18).

Anehasah vah Utayah su utayo va utayah, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids (अनेहतः वः ऊतय सुऊतयः वः ऊतयः).

4. Visvasya gha it, विश्वस्य घ इत्, of every one (who does not offer sacrifice; सर्वस्याप्यघटुः—*Sayana*).

6. Parih-vṛta it ana, परिहृता इत् अना, by painful means; by observing penance etc. (परवीरितेनैव तपो नियमादिना—*Sayana*).

Ana janah, the living man; the man that breathes (अना प्राणयुक्त जगः—*Sayana*); one endowed with life; cf. IV. 30.3. निरवे च न इत् अना त्वा—*Sayana*—"Verily men succumb through the loss of wealth given by you"—*Wilson*.

Asha vah (आश वः), swiftly moving (आशवः क्षीघ्र गमनाः According to the *Pada-Pāṭha* आश and वः are separate terms, but *Sayana* in interpreta-

tion has combined into one पातवः).

7. **Sa-prathah sarma**, सप्रथः सर्म=समान प्रथनाः सर्वतः दृष्टमृता वा सर्म सुखम्;
You have given great (सप्रथः) happiness (सर्म).

Tam tigmam, that fierce or harsh (तिग्मं तीक्ष्णं).

Tyajah, wrath, anger (त्यजः क्रोधनामैतत्—*Sayana*).

9. **Revatah**, (*Nigh.* II.13) wealthy; rich (रेवतः धनवतः—*Sayana*)

Aryamnah, अर्यमन्, of Aryaman; of the vital wind.

10. **Tridhatuh**, Three *gunas*; three elements; three-fold—the three, cold (शीत), heat (घातप) and moist or wet wind (घात), (See VI.67.2 in connection with वरुण्यम्—शीतघातातपानां चारयितुः; also त्रिवरुण—VIII.18.21—शीतातपवर्षाणां निवारकम्—*Sayana*). According to Dayananda we have: त्रिघातवः (1)—प्रस्व, रश्मि, तपस्, (V. 47.4) three elements; (2) घस्त्रि, मज्जा, वीर्य—Yv. XXI. 37). (bone, marrow and semen).

त्रिवरुणः (three abodes)—1. शीत (cold), उष्ण (hot) and वर्षा (mois-
ture)—(VI.46.9).

2. भूमि. (ground), प्रथः (underground),
मन्तरिक्ष (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निकृष्ट
(worst)—(VI.15.9).

4. आध्यात्मिक (spiritual), आधिदैविक (mental), and
आधिभौतिक (physical) Yv. XV.1) pleasures.

5. 'Rains, winter and summer (V.4.8).

11. *Sutirtham*, secure destination (सुतीर्थं शोभनावतार प्रदेशम्—*Sayana*); secure place to land (षाट्) by the side of river.

Spasah, स्पशः, visible, shore (स्पशः स्पष्टाः, स्मिताइत्यर्थः—*Sayana*); from √स्पश्, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा कूलस्थः पृथ्वीधोमतमुदकं जिज्ञासुस्तत्रस्थं मनुष्यं वा—*Sayana*).

12. *Na avayai na upayai* (न अवयै न उपयै), neither to threaten nor to assail us; nor to him who threatens or assails us. (अवयै हिसितुं अवयच्छते, उपयै उपयच्छते—*Sayana*).

13. *Trite aptye*, त्रिते प्राप्ते, *Trita Aptya* was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—*Trite Aptye asmat are dadhatana*, keep it far from us in *Trita Aptya* (*Roth*), *are* (पारे) means far or at a distance (पारे दूरे—*Sayana*).

14. *Tritaya Aptiyaya para vaha*, त्रिताय प्राप्त्याय परा वह, keep it far away for *Trita Aptya*.

The *Asvalayana Grhya Sutras* prescribe the verses 14-15 to be recited after an unpleasant dream.

Trita-Aptya are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. *Niska*, gold or gold ornament; *niska*, is also a gold coin. (4 *Survarnas*=1 *Niska*). See:

निष्कऽश्वीव—V.19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2.

निष्कऽश्वीवः —निष्कं चतुस्सौवर्ण-प्रमितमामूषणं श्रोत्राणां यस्य सः —*Daya. on V.19.3*;
निष्कं सुवर्णाऽऽमूषणम्—*Daya. on II.33.10*; निष्कान् श्रोत्राणां अश्वान् तुरङ्गान्—*Daya. on I.26.2*).

16. *Tad-annaya*, let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नाय । यदेवजागरावस्थायां भोजयत्वेन प्रसिद्धं मष्टपायसादि स्वप्नेऽपि भोज्य इत्यर्थः —*Sayana*).

17 *Kalam*, कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the *R̥gveda*.

Safam, शफम्, hoot (or bones etc. as unfit). See *Taittiriya Sam VI.1.10*; here शफ=1/8 of the value of a cow, and कलाम् as very small portion in the sale and purchase of Soma or कलाम्=1/16 of the value of a cow. The word शफम् does not occur anywhere else in the *R̥gveda*; though we have

शफऽश्वीवः — X.44.9

शफऽश्वीवम् — X.87.12

शफऽन्युतः — I.33.14

शफम् — VIII.47.17

शफऽश्वत् — III.39.6

शफात् — I.116.7; 117.6

शफानाम् — 163.5; V 6.7

शफोऽयम् — II.19.3.

(शफेषु गवादि घुर विल्लेषु च्युतः पतित आसितो यः सः शफच्युतः—*Daya*, on I.33.14); शफात् घुरात्, शफणति प्रापयतीति शफोवेगस्तस्माद्वा—*Daya*, on I.117.6; शफानां च फणाति तेषां (वेगानाम्)—*Daya*, on I.163.5).

Hymn-48

For verses 7 and 10, See Nir. 7 and VI.4 respectively.

The entire hymn is devoted to *Soma*; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The Soma, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink *Soma*, (3); It becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King Soma prolongs our life (7). Soma blesses us for our welfare, (8) and is the guardian of our bodies (9). Soma has been placed within us (10). When the mighty Soma climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to Soma (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. *Srausti-iva*, like the swift one (श्रोष्टी । श्रुटीति लिप्रनाम । तत्सम्बन्धो श्रोष्टी । लिप्रगाम्यश्वः —*Sayana*); like the swift moving horse.

7. *Abani-iva vasarant*—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Days (वासराणि) are so called because they are of different courses (वासराणि वेसराणि विवासनानि यमनानि वा), or they are bright, or they pass away.

9. *Vasyah*, best of all (वस्यः खेडान्).

10. *Rdudarena sakhya saceya*, रदुदरेण सख्या सचेय, *Rdu-udara* means Soma; its inside (उदर) is soft, or it is soft inside the man. (रदुदरः सोमः । रदुदरः । रदुदरेष्विति वा—*Nir.* VI.4).

12,13. *Pitarah*, parents.

14. *Nidrah*, dreams (निद्रः स्वप्नः —*Sayana*).

Visvaha, विश्वह, always; all the days (विश्वह सर्वेष्वप्यहःसु —*Sayana*).

Vayodhab, the giver of food (वयोधाः वयोऽयाः अन्नदाता—*Sayana*).

Hymns-49-59

The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the R̥gveda from 49-59. are commonly known as the *Valakhilyam*, वालखिल्यम्. Their R̥sis and Devatas are as follows:

Hymn	R̥si	Devata	No. of verses
49 (i)	Praskanva	Indra	10
50 (ii)	Pustiguh	Indra	10

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Krsah	Praskanva —Danam	5
56 (viii)	Prsadhrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the *rais* belong to the family of Kanva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificence of Praskanva), the *devata* of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The *Bṛhaddevata* takes notice of only 8 hymns (VIII, 49-56); "Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54, 3-4) is addressed to Visvedevah. The last verse (अपेलनिः, 56.5) is to Agni, but the ending of this verse विनि दृषो अरोच is devoted to the

Sun." The *Brhaddevata* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the Kashmir Khila collection, which (Chapter III. 1-14) only contains the first eight (VIII.49-56), introduced with the words वासखिल्पाः परेष्टो (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhyanas* and *Apam* as follows: ये नखाः । ते वैखानसाः । ये वालाः, ते वासखिल्पाः । यो रसः सोऽजाम् । (from the intent determination of Prajapati were born Vaikhanasa seers from *nakha*, nails; Valakhilya seers from *Vala* (वाल) or hairs, and the marine creatures like tortoise (*kurma*) from the body sap or essence—प्रजापतेः सत्यसंकल्पात् तत्संकल्पानुसारेण तत्तद्वस्तुत्वद्यते; तस्यशरीरस्य ये नखाः प्राप्तस्ते वैखानस नामका मुनयोऽभवन् । ये च शरीरवाताः केषास्ते वासखिल्प नामका मुनयोऽभवन् । यः क्षिरस्य रसः सारांशः सोऽयं मध्ये कश्चित् कूर्मोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the *R̥gveda*, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the *R̥gveda* (मग्निने खिल्ये निदधाति देव्यम्—VI.28.2; खिल्ये खण्डेयु मवे—*Daya*.) in which it is said that God places the worshipper on an unbroken khilya (मग्निने खिल्ये), and he accordingly conjectures the reading मग्निन्य मग्निने, the land unbroken by barren strips. According to Oldenberg, *Khilya* means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to *Khilyas* in the *R̥gveda* is X 142.3. (उत् खिल्या उर्वराणां भवन्ति). These are the only two places where the word *Khilya* occurs in the *R̥gveda* (VI.28.2; and X.142.3). The words *Vaikhyanasa* and *Valkhilya* do not occur in the *R̥g.* text.

In the *Sarvanukarama* (Index) of the *R̥gveda*, there is no reference to the hymn 58, (५८ सूक्तविषये सर्वानुक्रम सूत्रं नास्ति).

Khila-hymns in Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रविर्नयः सितवृत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indravaruna*; for them, we have a reference in the *Bṛhaddevata* (III.119) as follows : इमांश्चिन्नानीमानोति इन्द्रावरुणयोस्तुतिः । This eleventh Khila, devoted to *Indra-Varuna* appears as the eleventh *Valakhilya* Hymn VIII. 59 (xi), the seer of which according to the *Sarvaniukramani* is *Suparna*. This collection of the eleven Khila hymns in the Book I is spoken of in the *Rgvidhana* I.20.3 as the eleven purifying *Suparna* Hymns. (सोपर्णानि पवित्राणि सुवर्णान्येकावन्) Of the ten Asvin Hymns, we know only the Pratikas of two (viz. नाश्वदिवाय—of the first, and one of the others प्रभारायन्तु मयुनो पृतस्य).

Valakhilya and the Aitareya and Kausitaki Brahmanas—The *Valakhilya* hymns have been used at several places in the *Aitareya Brahmana*, usually along with the *Nabhanedistha* (नाभानेदिष्ट), *Vṛṣakapi* (वृषकपि) and *Evayamarut* (एवयामरुत): V 15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The *Kausitaki Brahmana* of the *Rgveda* school also refers to the *Valakhilyas* (xxx 4; xxx 8): I shall quote the latter one : “Having recited the strophe and anti-strophe, he recites the *Valakhilyas*; the strophe and antistrophe are the body, the *Valakhilyas* the breaths; these breaths are not separated (from the body). They say “why are they (called) *Valakhilyas*?” That which is not in contact in two fields, they call *Khila*; these breaths are a hair (शस्त्र) in breath and are not separated; therefore are they *Valakhilyas*.

Padapatha (पदपाठ)—Just as the *Pada Pathas* are available for other *Rg* Hymns, similarly they are also available for the *Valakhilyas*. This also shows that reverence to the *Valakhilyas* was shown as much as to the other *Rg* Hymns. *Dayananda* in his *Caturved Visaya Suci चतुर्वेद विषयसूची*, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पदार्पविद्या), as the usual subject matter.

Arguments against these Hymns—

Sayana in his commentary has not commented on the *Valakhilya* Hymns. The *Sayana Commentary*, edited by the *Vaidika Samsodhana*

Mandala, Tilak Maharashtra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhava has commented on the Mandala VIII of the R̥gveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson's and Griffith's translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson's Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the R̥gveda : नीपातिपिम्, पुष्टिगो, क्षुष्टिगो, सावरणो, पापंद्वाणः, दस्यदेवक, पूतकृत्, पूतकृता, शृजूनस्, दक्षोष्प, दक्षशिप्र, क्षीष्ट ।

Hymn-49

The R̥si is *Praskanya*; प्रस्कण्य; the deity Indra and the metre is Pragatha (the odd line *Brhati* and the even *sato-brhati*).

Satanika-iva, सतानीकाइव, like a weapon with a hundred edges (Cowell); with a hundred hosts (*Griffith*); with a large number of armies of enemy (सतानीकेष्वपपरिमितान्येष्वरिषु सेन्यानि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dhṛsnuya, धृष्णुया, with boldness.

Dasnse, दास्ये, for the charitable person; for the offerer.

Girah rasah, गिरिः रसाः, like the water brooks from a mountain as water-streams from clouds (गिरिः=मेघनाम=पर्वत, Nigh. 1.10).

Vṛtrani, वृत्राणि, sins, evils, nescience.

3. **Girvanah**, गिरवन्; O, the one praised by the speech of devotee (गिरवन्; गोमिर्बन्नीयेन्द्र; Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

Madah, exhilarating (मदाः हृपकराः).

Apo na okyam sarah, as waters flow to a lake, the reservoir.

Indavah, exhilarating; pleasing; the soft-hearted one (Soma juice);

4. **Anehasam**, always protecting, incomparable, matchless; free from sins.

Pratarnam, capable of taking across through difficulties; helpful (प्रतरणं प्रवर्धनम्); strengthening;

Vivaksnan, pleasing; swelling, praise worthy, energy giving, (विवक्षणं प्रतिशयेन स्तुत्यम्).

Ksudra-iva, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुद्रेव क्षीनेभ्य इव).

Dhrsat = dṛśad (दृषद् = दृषद् = millstone).

Kirasi nah Ksudreva dhrsat, scatter thy gifts over us, even as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

Tmana = atmana, तमना = आत्मना, but itself (स्वयमेव).

5. **Stomam**, to our laud (*Griffith*); to our praise (*Cowell*).

Hiyanab, urged on (हियानः प्रेर्यमाणः).

Sotrbbih, by the Soma-pressers (सोतृभिः सोमाभिषवकर्तृभिः).

Dhenavah, words or speech; cows; milk-products.

6. **Udri-iva avatah**, उद्री इव अवतः, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव । उदकान् उदकवान् अवतो न कूप इव स यथा सस्यादि सेकले जल क्षरति तद्वत्) *udriya*=one with the raised mouth.

Vibbutim aksita-vasum, विभूतिमक्षिता वसुम्, prosperity with unfailing wealth.

7. **Asubhīh**, with swift ones, with speeds (आशुभिः शीघ्रगामिभिः with speedy horses, शीघ्रगामिभिरवैः). **Ugrebhih**, with mighty ones (उग्रैभिः उद्गूर्णबलैः) Indras horses are said to be swift and mighty ones.

8. **Harayab**, steeds coursers; horses; rays.

Asavah, आशवः, speedy.

Vata-iva prasaksinah, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिणः वायव इव प्रकर्षेण संगच्छमानाः).

Manusab apatyam, Manu's seed (*Griffith*); race of Manu (मनुष्यः जनोः अपत्यं अपतनहेतुं यजमानम्) man, the house-holder or Yajamana.

Pariyese, encircles (परीयसे सवंत प्रागच्छति).

Visvam swardṛse, whole heaven becomes visible: (विश्यं स्वः स्वं स्वर्गोक्तं

दुष्टे द्रष्टुमिच्छति).

9. *Medhyatithi*, mendicant, a seer of this name (मेध्यातिथि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिथिम् मेध्याः संयमनीयाः पवित्रा पतिषयो यस्य तम्—मिथिपजनम्—*Daya*, on I.36.17; मेधैरतिथिभिर्दुःस्तोऽभ्यापकः—*Daya*, on I.36.10; पवित्रैः पूजकैः क्षिप्यययंयुक्तो विद्वान्—*Daya*, on I.36.11).

Nipatithim, the name of a seer (नीपातिथिम्); leading ascetic; the respectable person who shows the right path.

नीपऽप्रतिथिम्—VIII.49.9

नीपऽप्रतिथी—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places:

The hymn VIII. 34 of the R̥gveda is also assigned to this Rsi by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

10 For *kanva* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

Pakthe, in the one matured in experience; in *paktha* (पक्थ), a favourite of the Asvins. Name of a king in mythology. *Paktha* is also the name of a people (VII.18.7); as one of the tribes that opposed the Trtsu-Bharatas (वृष ऋत) in the *Dasarajna* (दाशराज) of battle of the ten Kings. In the three passages of the R̥gveda (VIII.22.10; 49.10; X.61.1), a *Paktha* is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu*, whose tribe, the *Purus*, were aided by the *Pakthas* in their unsuccessful onslaught on *Sudas* (सुदास). In the third passage, he seems specified as *Turvayana* (तुर्वयण), and appears

as an opponent of Cyavana (च्यवन). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (*Macdonell and Keith*).

Dasavraja, (दशवज) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

Gosarya, (गोशर्य), the name of a katriya; the name of a protege of the Asvin (VIII.8.20; 49.10; 50.10). See earlier note. *Go* (गो)=string of a bow; *sara* (सर)=arrow; *gosarya*, for a trained archer.

Hymn-50

1. **Sakram**, सक्रम्, All-potent, almighty Lord; an epithet of Indra.

Sahasrena-iva manbate, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Suvate, सुवते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Suradhasam, precious wealth (सुराधसं कोपनघनोपेतम्).

2. **Sata-anika**, शतानीका, with hundred mouths, or innumerable arrowheads or points (शतानीकाः शतपरिभितानि घनोक्तानि मुखानि यासां ताः).

Hetayah, weapons for purposes of killing (हेतयः हनन साधनान्यायुधानि).

Maghavatsu, in liberal and rich worshippers (मघवस्तु हवित्सलणघनवत्सु).

एवमानेषु); amongst the respectable affluent persons.

Girlh, गिरि, cloud or mountain.

3. Sutasah, the flowing, or effusing (सुतासः प्रसिषुताः); exuding devotional love (like sweat).

Dughah-iva, like milch-kine (दुग्धया घेनवो यथा).

Apo-na, like water steams (आपो न । ता यथा स्नानपानादिना सक्रमोक्रियन्ते तद्वत्).

4. Dhitayah, fidgets (धीतयः संयुजयः, Nigh. II.5); praises or prayers (धीतिभिः=well composed hymns, VI 61.2; धीतिभिः कर्मभिः, with actions, Nir.XI.16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. Tosate, तोषते for the suppression (तोषतिर्वचकर्म; "नितोषते निर्वह्यति"—इति वचकर्मसु पाठात्—Nigh. II.19).

Atyah na, like a constant moving horse or horse-rider (अत्यो न सतत गमनशीलोऽथ इव).

Iyanah, rushing (इयानः गच्छन्).

Svadhvare, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वध्वरे शोभनयज्ञे । अध्वर इति यज्ञनाम । ध्वरतिहिंसा कर्म । उत्प्रतिषेधः, Nir. I.8; *Adhvare* is a synonymn of *sacrifice*, the verb $\sqrt{\text{धृ}}$, *dhvr*, means to kill; *a-dhvare* denotes the negation of it (killing).

Paure havam, the call to Paura; the invitation to Paura's house.

According to Roth, *paura* means the filler, the satisfier; "thou approvest summons to the satisfying beverage." (Cowell).

Paura, it is a commune of numerous types or categories of people.

7. *Rsvab rsvabhā a gabi*, come Lofty with Lofty ones (ऋष्वः ऋषेभिः वा गहि—ऋष्वः महद्भिः हरिभिः ऋष्वः महत्स्वमा गहि प्रागच्छात्मद् यज्ञम्). Lofty ones may be the mighty horses (महद्भिः हरिभिः एतत्संज्ञकैरयैः).

Haribhā yujanab, yoked with steeds; in the company of intellectuals.

8. *Harayah*, bays, horses, steeds, the individual souls.

Rathirasab, that draw the chariots (the souls in the chariot of body).

9. *Etasam*, एतन्म, a *ṛsi* (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, *Surya*; mostly horse of the Sun; the cavalry (एतन्मं पस्वसैन्यम्).

10. *Gotram harisriyam*, a staff (गोत्रं) graced with bay steeds; a gold-bright stall of kine (हरिश्चियम्। हरिः हरितवर्णः शीः सस्त्रीर्यस्य तावत्सम्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

Dirghanithe, a qualifying adjective to *medhe adhware*, i.e. at the sacrificial feast of long duration (दीर्घनीये दीर्घस्वर्त्तकं पर्यन्तं नीयं हविः प्रापणं यस्य तस्यभूते, i.e. carrier for a long-long time along a long path. Also "to *Dirghanitha*, thine home friend-*Griffith* also Cowell.

Medhe, in the sacred Yajna or sacrifice (मेधेयते).

Hymn-51 (iii)

1. **Nipatithau**, (नीपातिथौ), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the householder, the performer of the sacrifice is Nipa (नीप)). Like the guest of that one is *Nipatithi* (नयति हविर्देवान् पाति रक्षति यजमानं चेति नीपः । तावुगोऽतिथिर्यस्य, तस्मिन् नीपातिथौ).

Manu, (मनु), the descendent of *Samvarna* (संवर्ण), *Nipatithi Medhatithi Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medhyatithau, an ascetic, venerable as a guest (प्रतिथि=संन्यासी, in the sacred acts and ceremonies. (मेध्यातिथौ मेधयः यन्नाहः । अतिथिर्यस्य तावुक् एतन्नामके श्रुषौ) ।

Pustigau, pertaining to Pustigu (पुष्टिगु); one possessing cow, the sustainer of the family; a Rsi of that type or name (पुष्टिगो । पुष्टिः कुटुम्ब-पोषिका गौर्यस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to Srustigu (श्रुष्टिगु); *srusti* is a synonym of moving with speed (श्रुष्टीति क्षिप्रनाम; Nir. VI.12: 13; see VII.39.4; a pada-*nama* (पदानाम्), Nigh. IV.3; श्रुष्टिः शीघ्रव्यापिनो गौर्यस्य तादशे मयि च whose speech or cow is quick and speedy).

Samvarnau, संवर्णौ, to be selected out or given preference in a rightful manner.

Pustigau, *Srustigau* and *Samvarnau*, these words occur nowhere

else in the Rgveda.

2. **Parasad-vanah**, पार्षद्वाणः, the son of Prsadvan (पृषद्वाणः); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the Rgveda.

Praskanva, see earlier notes; a Rsi of hymns I 44-50, VIII 49; IX 95. See I.44 6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

Jibrim, decipit (जिबिं जराबीजं).

Uddhltau, forlorn (उद्धतः; ऊर्ध्वदेष्टे स्वापितम्); nicely settled; bound by nice relations

Dasyave-vrka, the giver of enlightenment to liberal devotee (दस्यु =devotee who surrenders his all to Lord) Literally, it means "wolf to the Dasyu"; the name of a man occurring four times in the *Valakhilya Hymns* only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a *Rsi*, but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पूतक्रतुः) VIII. 56.2 and *Putakrata* was his wife, VIII.56.4 (पूतक्रतुः and पूतक्रतायै). These two terms occur in the *Valakhilya Hymns* only (a term पूतक्रतो occurs in VIII.68,17 also).

3. **Ya ukthebbhir na vindhate**, य उक्थेभिर्न विन्दते, who does not lack hymns of praise (*Griffith*); who has no lack of praise (*Cowell*) (विन्दते परिचरति । विन्दति: परिचरणकर्ता । विन्दतिवर्ति कर्मो— Nir. X.23).

Vada navyasyamatī, sing with the newest hymns (नव्यस्या नवतरा मतो स्तुति नव नूति).

R̥s̥codanah, worth being instructed or impelled by r̥sis or the enlightened teachers (ऋषिबोधनः ऋषीणां संज्ञाणां तद्द्रष्टृणां वा बोधनः प्रवर्तकोक्तिः).

4. Saptasīrsanam, the seven-headed hymn (सप्तशीर्षाणां सप्तसंख्याकाः शीर्षवत् प्रधानभूतं दशमयो यस्य तावन्मन्त्रः), like the one with seven rays (seven colours of spectrum).

Tridhatum, त्रिधातुम्, the sustainer of the three regions, *bhuh*, *bhuvah* and *svah* (त्रिधातुं त्रयाणां भूरादिसोकानां पोषकम्); three-parted (*Griffith*).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमे हवे उत्कृष्टतमे स्थाने; धूमोकाख्ये स्थितम्).

5. Naviyasīm sumatim, his newest favour (नवीयसीनवतरामङ्कतपूर्वम्) सुमतिं कल्याणीं नति मनुग्रहं वृद्धिम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (योगतिं यवोपेतं ब्रजे गजाश्वादि पशुसमूहे); in this human body, provided with sense organs.

6. Rayasposam, रायस्पोषम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

7. Kadacana starib na, never fruitless; never injuring (स्वरीः हिंसकः कदाचन कस्यपि नासि न भवसि)

8. Nanakse, overtakes (ननक्षे भ्याप्नोतिस्म)

Krivi, a demon of this name; a water-well, a tank (क्रिविरिति कृपनाम—Nigh. II. 23; see II.17.6); an injurer, कृणोति हिनस्ति येन तद्—Yv. X.20.

Susan, a demon or *asura* of this name; also a cloud; thunder of

a cloud; an oppressor of the type of thunder. (शुष्णः क्षोषकं बलवन्तम्)—*Daya*. on I.56.3; VII.19.2); strength (शुष्णं बलनाम Nigh. II.9); the sun (शुष्णस्य क्षादित्यस्य—Nir, V:16); susna is a demon which entered into the eye of a man and has become the pupil of the eye (शुष्णो दानवः प्रत्यङ्ग पतित्वा मनुष्याणामक्षीणं प्रविशेत् स एव कनीनकः कुमारक इव परिभासते—SBr. III.1.3.13). Susna as demon is also mentioned along with Sambara, Pipru and Varcin.

For Susna, see among numerous others (शुष्णस्य)

शुष्णः—VI 20.5

शुष्णम्—I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 129.9; II. 14.5; 19.6;
III.31.8; IV.16.12; V. 29.9; 32.4; VI. 16.8; 26.3; 31.3;
VII. 19.2; VIII. 51.8; X.22.7; 14; 99.9; 111.5

शुष्णहृत्पेषु —I.51.6

शुष्णे —VIII.6.14.

For Krivim, see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For Arya, Dasa (दास), Rusama (रुसाम) and Paviru (पवीर), see our earlier notes.

रुसामम् —VIII.3.12

रुसामाः —V.30.12

रुसामावाम् —V.30.14

रुसामासः —V.30.13

रुसमे —VIII.4.2; 51.9

रुसमेव —V.30.15.

Arye rusame paviravi, in the Vaisya (business class), equipped with weapon a ksattriya (soldier class).

Rusama, an injurer (रुसमानां हिंसकमंत्रीणाम् —*Daya*, on V.30.14); those who kill an injurer (ये रुसान् हिंसकान् भिन्वन्ति ते —V.30.12; —V.30.13); also all ordainer

For Paviru :

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवत्स्य —I.174.4

(पवीरवत् प्रकस्तः पवीरः —ploughshare—कामो विद्यते यस्मिन् तत् ; साङ्गलं काष्ठम् —*Daya*, on Yv, XII.71; also पवीरः from पवि=thunderbolt (Nigh. II.20), तत् इरन् मत्वर्ययिष्ठान्दसः । पविः शल्यो भवति यद् विपुनाति कायम् । तद्वत् । पवीरमायुषम् । तद्वान एवः पवीरवान् —*Nir.* XII.30: अतितस्योपवीरवान् —XX.60.3)

Pavi, means a javelin, because it tears the body open; *paviram*, पवीरं, means a pointed weapon, i.e. furnished with javelins; *pavi-ra-van* पवी-र-वान्, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (यो घनादि रक्षार्थं पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, अयं वैश्ये —*Daya*, on Yv. XXXIII.82.

Paviravi, पावीरवी, is divine speech (पावीरवी य दिव्यावाक्), (*Nir.* XII. 30).

Hymn-52 (iv)

1. **Vivasvati Manau**, with Manu called Vivasvan (*Griffith*); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

Sakra the endeavouring self.

Ayau, in the midst of men; of the living man; of light or of water (आयोः अयनस्य मनुष्यस्य ज्योतिषो षोडशस्य वा —Nir. XI.49 on प्रभृत्स्यायोः । सिषक्तु न ऊर्जस्य पृष्टेः—V.41.19).

Also *ayuh*, आयुः=*vayuh*, वायुः=*ayanah*, अयनः —Nir. IX 9; *ayu*, *vayu*, the swift one.

2. **Matarisvan**, मातरिष्वन्, the ṛsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेध्य, the ṛsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prsadhra, प्रसध, the ṛsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

Rjunasi, रजुनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasman, स्युम रसमी, highly radiating; one with a hate of enlightenment. A favourite of Asvins (I.112.16).

Dasonye, दसोप्ये, dasonya is one possessing control on ten vital breaths. (प्राण, अपान, म्यान, समान, उदान, नाग, कूर्म, कृकल, देवदत्त and घनञ्जय)

Dasasipre, दशसिप्रे, dasasipra is one who is master of his five sense organs and five organs of actions. The terms दसजूनस्, दसोप्य and दशसिप्रे do not occur anywhere else in the R̥gveda.

5. **Goh-asvasya data**, गोएवस्यदाता, the giver of cows and horses, or wisdom and vigour.

Isanakṛta, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

7. **Kada Cana prayucchasi**, never neglects Ubhe janmani both the worlds, this and beyond.

Turiya, O fourth one, O beyond all.

Aditya, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryaman and Aditya;—in this fourth is Aditya.

Havanam Indriyam, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

8. **Purvyam astavi**, अस्ताविपूर्यम्—sung is the sol., that comes from eternity (the song of ancient time—*Griffith*).

9. **Purvāḥ ṛtasya br̥hntīḥ anusata**, पूर्वोः अतस्त्वं बृहतीः यनूयत, have sung many a *Br̥hati* of sacrifice.

10. **Ksoni**, क्षोभी earth.

Gavasirah, गवांसिरः, mingled with milk.

Hymn-53

1. Maghavan, मघवन्, O full of excellent wealth and riches; an epithet of Indra.

Jyestham, the eldest, the highest, the nearest (ज्येष्ठं अतिशयेन प्रशस्यम्)

2. Ayu, Kutsa and Atithigva, see our earlier notes (eg. I.53.10—त्वमस्मेकुरुतमतिपिम्बमायुम्). The names of ṛsis according to mythology.

Ayum, आयुम्, long life, related to

Atithigvam, अतिपिम्बम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. Paravati, those at a distance; (परावति दूरदेशे वर्तमानाः); pressed out afar (*Griffith*).

Arvavati, those at close quarters; those near (पर्यावति समीपदेशे वर्तमानाः); pressed near us (*Griffith*).

Adrayah, madhvah, pressing stones (in connection with the Soma pressing); (अद्रयः अद्रिप्रभवास्ते सोमाः मध्वः मधुरम्); मध्वः=meath, mead, fermented honey (*Griffith*); मध्वः रसः—the honey-juice (*Cowell*).

Adrayah, also like the cloud (अद्रिः=मेघनाम, Nigh. I.10).

Madhram rasam the sweet elixir of enlightenment.

4. **Sistesu**, शीष्टेषु=शिष्टेषु, amongs the gentry; among the *Sistas* (a tribe of no importance).

The word शीष्ट occurs only in this *Valakhilya Hymn* and nowhere else in the *Rgveda*.

5. **Svape Svapibbhih**, O brother, with brotherly feeling; O good kinsmen, with good kinsmen (स्वापे is vocative) (स्वापे सुतरामाप्तेन्द्र, O readily approachable Indra; (स्वापिभिः शोभना प्रापयः प्राप्ता बान्धवः यासु तापिः); स्वापिभिः=सु+प्रापिभिः; स्वाप्ते=सु+पापे; व्याप्तुव्याप्तो; (pervading); प्राप्तु सम्पत्ते (पुत्रां), approachable, available.

6. **Ajiture**, victorious in battle (आजितुरे संग्रामे स्वरमाणम्; जित्वरमिःपयैः); माजो=संग्रामनाम, Nigh.II.17).

7. **Bharesu**, in combats, in battle (भरेषु संग्रामेषु— Nigh. II.17).

Sasavansab, one rich in food (ससवांसः हविर्लक्षणान्वन्तः); which praising (ससम्=घननाम, Nigh. II.7).

Hotrabbhih, with holy offerings; with words of praise (होताभिः वाग्भिः स्तुतिसंक्षणाभिः; होत्रा=वाङ्नाम Nigh. I.11. (*Griffith*)).

Manamahe, we mean; we acknowledge; we praise or worship (*Cowell*). (मनामहे स्तुमः).

Vayam hotrabbhih.....manamahe, we worship thee with invocations and prayers when we obtain our desire. (*Cowell*); with holy offerings and invocations, we mean, that we may win the spoil (*Griffith*).

8. **Brahma**, prayer, resplendence, food (ब्रह्म=बलम्, Nigh. II.7).

Vajayub ajim, one who longs for food, strength or spoils in battle (वाजः बलनाम्, Nigh. II.7); वाजिम्=वाजो=वज्रम्-संश्रामम्, Nigh. II.17); वाजः-वाजः-बलनाम्—Nigh. II.9).

Sam ame, सं+अमे, unite myself (सम् अमे संगतो भवामि).

Mathnam agre, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

Hymn-54 (vi)

1. **Girbbih**, गीर्भिः, by words or speech; by praises.

Paurasab, पौरसः, the disciplined men, people or folk, (पुरोमवा स्तोतारः); the offerers (*Cowell*).

Ghr̥tascutam, to you, the Siver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृतश्चुतं घृत्क्ष्माविणं यदादिगणम्).

Dh̥itibh̥ih, धीतिभिः ; by figers, by virtuous actions (धीतिभिः संयुक्तीभिः).

Naksan, have drawn, came close (नक्षन् ध्यान्वन्ति).

2. **Kṛs̥ab**, कृशः, R̥si of the Hymn VIII.55 (vii) (कृशः काश्य ऋषिः); also a Yajamana of this name, (कृशे एतन्नाम्नि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva esme matsva, एवास्मे मत्स्व, be glad with us.

3. **Visve devasah**, all godly or learned people; all Nature's bounties.

Vasavah, they who provide protection; the Vasus.

Rudrah, the punishers of the wicked; loving like the vital breaths.

Marutah, men; the cloud-bearing winds.

4. **Pusa**, पूषा, the sustainer, the sun.

Visnub, विष्णुः, the all-pervading; even widely spread atmosphere.

Sarasvati, सरस्वती, the divine speech of enlightenment.

Sapta-sindhavah, सप्तसिन्धवः, the seven streams of vital breaths.

Apah, आपः, waters.

Vatah, वातः, winds.

5. **Sadhamadyah**, one who enjoys in the company of others; feast-companion. (सधमाद्यः सहमादन योग्यः).

6. **Ajipate**, O lord of battles, (आजिपते संग्रामपालक).

Hotrabhih, with words of prayers (होत्रभिः स्तुतिसल्लजाभिः वाग्भिः), by

invocations.

Devavitibhih, देववीतिभिः, by entertainment of gods (*Griffith*), (देववीतिभिः देवकृतुं काचनैः); by the virtuous qualities of the learned ones.

Vitih, वीतीः, by feasts (वीतीः प्रशनवान् स्तुतिभिः प्रोत्सहमानो हविरस्तेत्यर्थः); by sacrificial feasts (*Griffith*); full of wisdom.

Srvire, श्रुविरे, are far-famed; high fame is theirs.

Viti.....srvire; high fame is theirs who win by invocations, feasts and entertainment of the Gods (*Griffith*); far-famed are those who obtain their desires, by sacrificial feasts, by invocations and by entertaining the gods (*Cowell*). May the glory of those persons be heard far and wide who with enlightened words of wisdom offer their praises and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. **Praskanva**, प्रस्कन्व, learned wise person of special merits.

Sthuram, स्थुरम्, solid, firm.

Sasayam, शशयम्, exuberant.

Abrayam, अहर्षम्, inexhaustible.

Hymn-55 (vii)

2. **Divi satam svetasah uksanah tara na rocante**—A hundred heavenly bodies, while in radiance are shining like the stars in heaven

(this refers to hundreds of white self-luminescent stars in heaven).

Uksan, उक्शन, the word has been ridiculously translated "oxen" by Cowell and Griffith.

Venuṇ, वेणून् bamboos; pipe organs of music (वेणून् मस्करान्).

Sunah, शुनः, dogs (शुनः सारमेयान्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लतानि मृदूकृतानि चर्मणि सजिगानि).

Bulbajastuka, tufts of *bulbaja*, a kind of coarse grass, *Elusine Indica*, used for numerous purposes when plaited. (बल्वजस्तुकाः तृणपूसाः).

Arusinam, of red coloured cows (मारुपीणामारोचमानानां गवाम्) or red-hued mares (Griffith; Cowell).

4. **Kanvayanah**, कण्वायनाः, O disciples of men of wisdom (vocative).

5. **Syaviḥ**, श्यावीः, dark or brown cows (श्यावीः कपिता गाः); dark mares (Griffith).

Syaviḥ pathah, the red and dark (of vitality and inertia) paths of life (*rajasa* and *tamasa*).

Saptasya, साप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.

Hymn-56 (viii)

1. *Dasyave vr̥kah*, the suppressor or subjugator of infidels or *Dasyus*, i.e. Indra (हे वृक णवृकितैरेन्द्र !) *vr̥ka* is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (वृकश्चन्द्रमा भवति । दिवत् ज्योतिष्को वा । विवृक्त ज्योतिष्को वा । विवृक्त ज्योतिष्को वा —Nir. V.20).

The sun is also called *vr̥ka*, because he dispels darkness (आदित्योऽपि वृक उच्यते । यदा वृद्धते—Nir. V.21 on I.117.6).

A dog is also called *vr̥ka* on account of biting (स्यापि वृक उच्यते । विवृक्तं नाम—V.21. on VIII.66.8).

2. *Amambhat*, भमंभत्, gave (or gives); awarded or awards (भमंभत् भवः).

Dasa sahasra dasyave vr̥kah, दशसहस्रा दस्यवे वृकाः, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of *Dasyus* (slaves) (यद्युत संख्याकान् दस्यून् ; अत दस्यु पक्षे विकर्तनात् वृकः । आदित्यपक्षे विद्वत् पक्षे ईश्वरपक्षे च विवृक्तज्योतिष्को विवृक्तज्योतिष्को । यदा वृद्धते इति वृकः । इति विवेकः).

Pautakratah, पौतकृतः, an epithet of Indra because his actions are also pure, or virtuous (हे पौतकृतः पवित्रकर्मवन्निन्द्र).

Also *Pautakratah* is son of *Putakrata*, (पूतकृता the mother). Perhaps she is so known as being the wife of *Putakratu*, (पूतकृत्, the father).

5. *Havyavat agnih*, the fire produced by attrition which is the carrier of oblation; (हव्यवाद् हविषा वोढा).

Sumat rathah, with his car, or with the car that moves by itself

(सुमत् स्वयमेव रंहणस्वभावः ; सुमत् स्वयमित्यर्थः —Nir. VI.22; i.e. *sumat* means 'of one's own accord').

Hymn-57 (ix)

1. **Yajatra**, यजत्रा, the respectable men of enlightenment; an epithet for *Asivins* (यजना यजनीयो देवो द्योतमाभावशिवनी).

Nasatya, नासत्या—नासत्यो, not untruth i.e. both of them truthful (सत्यभूतो), an epithet for *Asvins*.

Trtiya savana, the third libation; the period of life after the age of 48 (अथ याज्यष्टा चत्वारिणश्च वर्षाणि तत् तृतीयं सवनम्—Chandogya Up. III.16).

2. **Devah trayah-ekadasasah**, देवास्तयः एकादशासः, thirty three gods; (मष्टौ वसवः एकादश रुद्रा द्वादशादित्याः प्रजापतिश्च वषट्कारश्च, 8 *vasus*; 11 *rudras*, 12 *adityas*, *prajapati* and *vasatkara*).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. **Divah-razasah prthivyah**, of the celestial, midspace and terrestrial regions.

Vrsabhabh, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

Hymn-58 (x)

1. **Anucanah brahmanah**, an intellectual person of deep learning;

a learned Brahmana.

2 The verse indicates that one and the same *Agni* or energy is present in the fire produced by attrition for consuming oblations; the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (अग्निं यथैको यवन प्रविष्टो रूपं रूपं प्रतिरूपो बभूव —Katha; तत्सृष्ट्वा तदेवानुप्राविशत् —Taitt. Up, II.6; सूर्यं यात्वा जगत्तस्तस्मैवच—I.115.1); just as *Agni*, *Surya* and all these Nature's bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines every where.

3. *Citramagha yasya yoge addijanje*—She of wondrous wealth was born to harness (चित्रं चायनीय ययं गवाश्वादि तन्नाम धनं यस्याः सा चित्रमघा) *Jyotismantam*, bright and radiant (ज्योतिष्मन्तं ज्योतीषि सूर्यादीनि प्रकाशयन् सति यस्य तम् । "तस्य भासा सर्वमिदं विभाति" —Up.

Ketumantam, diffusing splendour (*ketu* is banner; *ketu* is wisdom; केतुः-केतः-प्रज्ञा, Nigh. III.9).

Tricakram, त्रिचक्रम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुषदम् । शीघ्रमेवात्मस्वरूपे सीदति तिष्ठतीति सुषत् सुप्रतिष्ठः सम्).

Bhurivaram, full of many gifts (*Cowell*); treasureladen (*Griffith*); dear to so many creatures (भूरिवारं भूरिभिर्बहुभिः प्राणिभिः वरो वरणीयस्तम्).

Hymn-59 (xi)

The *Rsi* of this hymn is *Suparnah Kanva*; and the hymn is devoted to *Indra-Varuna*, and the metres are *tristup* and *jagati*.

Iadra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. Bbagadbeyani, shares (भागवेयानि भवदंश सूतानि) (in the rituals the shares of offerings line *caru*, चरु and *purodasa*, पुरोडाश etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु भक्षिषुतेषु क्षोमेषु).

Siksathah, शिक्षाः, assist (शिक्षणः प्रशिक्षणः प्रयच्छन् ; शिक्षातिर्दानं कर्मा— Nigh. III 20).

2. Osadhiih-arah, औषधीः-आराः, plants and waters (औह्याद्या औषधम्, आराः उदकानि).

Nih sidhvare, निःसिध्वरे, one with efficacious vigour (निःसिध्वरे नितरां मंगलस्वभावा).

Rajasah, pare, beyond midspace (राजसः अन्तरिक्षलोकस्य सम्बन्धिनः पारे पारतीरे).

Adhvanah, of paths (अध्वनो मार्गस्य).

Na kih at eva olate, none becomes strong enough to gain success, (also नहिः कोहते न कोऽपि तर्कगोचरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (अदेवा देवप्रतियोषी मसुरादिः शत्रुः शातयिता).

3. Sapta-vanib, divine speech expressed in seven metres, from

the Gayatri to jagati (सप्तवाणीः सप्तसंख्याकाः सर्पेण स्वभावा वा वाणीः । वाण्यः सप्तहोत्रकाणां स्तुतिरूपा वाचः) seven holy voices (see IX.103.3; अश्विनामी ऋषीणां सप्तनूपत).

Krsasya, कृणस्य, of *Kṛsa*, is who has gone feeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

Kṛsa is mentioned with *śamvarta* as a pious sacrificer to Indra in the Valkhilya Hymn (VIII.54.2), and as a speaker of truth (VIII.59.3) and whilst a third is traditionally ascribed to his authorship. He seems also to be mentioned with Sayu, सयु, as a protege of the Asvins in X.40.8; एवं ह कृणं युवमश्विना सयुम्, but here the word may merely denote the "feeble man". (Macdonell and Keith)

कृणम्—VI.28 6, VIII.75.8; X.40.8

कृणस्य—II.12.6; VIII.59.3; X.39.3

कृणाग—X.117.3

कृणे—VIII.54.2.

4. *Sapta svasarah*, seven sisters; sister-streams of the Soma (Cowell); (सप्त सप्तसंख्याकाः स्वसारः स्वयं सारिण्यो वाण्यः सन्ति), the seven divine speeches through seven metres).

5. *Tribhiih-Saptebhiih*, त्रिभिः सप्तभिः, through the three times seven, $3 \times 7 = 21$ (see *tri-saptah* at numerous places). The seven horses of the sun in three groups (सप्तयोश्वाः तेषां समूहः । सप्तयूषस्तेः त्रिसंख्याकैरश्वसमूहः). Also perhaps the Maruts, thrice-seven, being used indefinitely for a larger number consisting of troops of seven (I.133.6).

Twenty-one out of the evolutionary elements in the school of the

Samkhya.

Hym-60

2. **Ghṛtakesam**, One with brandishing flames (घृतकेसं श्वासाकेसम्—*Venkata*; butter-haired—Wilson cf. घृतपृष्ठम्, butter-backed; (प्रदीप्तकेसस्यानोप-
श्वासम्—*Sayana*).

Napatam, non-protector (नपातं न पातयितारम्—*Sayana*).

6. **Surayah**, wise persons, priests, the praisers (सूरयः स्तोतारः—*Venkata*; स्तोतारो मेधाविनोऽन्नाहं पुत्रादयः ; hymners or sons—*Sayana*).

9. **Ekaya, dvitīyaya, tisrbhīh and Catasrbhīh**, by one, by second, by three, by four, i.e. R̥c, Yajus, Saman and Nigada (एकयागिरा ऋचाः—*Venkata*; *Sayana* ; ऋचाद्यास्तिसः यजुष्यकाश्चतस्रस्तथा चतुर्षा गोः—*Uvat*; एकया गिरा ऋग्-
संज्ञया उत ययि च द्वितीयया यजुर्लक्षणया स्तुतः सन्, तिसृभिर्गोभिः ऋग्यजुसाम सन्नामाभिः, चतसृभिः
ऋग्यजुः सामनिगदलक्षणाभिः स्तुतो नः पाहि—*Mahidhara* on Yv. XXVII.43). May
also be परा, पश्यमा, पश्यन्ती and वैद्यरी spesch.

10. **Arvanah**, one who does not liberally give; impious; a
troublesome person (परारणः प्रदातुः—*Venkata*).

11. **Vayahvrdham**, food-augmenting (वयः पृथन् प्रन्नस्य वयंवितारम्—*Venkata*; वयस्य वयंकेम्—*Sayana*; वा वयति= वति कर्म; Nigh. II.8; वयः=प्रन्नम्;
food; Nir. VI.4—See VII 69. 4—परि द्रंससोमना वा पयो वात्).

Upamate, O wealth-giver (उपनाते ! त्वं यः समीपे करोति स तथोक्तः—*Venkata*; उपास्म्यसमीपं जाति नो वनमियुपमाति ; addressed to Agni—*Sayana*).

13. **Sacivase**, O thou who by wisdom establishes our rites

(Wilson) (नवीवसो, द्वे प्रथया वासोयतः—*Venkata*; also कर्मणः! *Venkata* and *Sayana*).

Vasuvidah, wealth obtaining (वसुविदः वनस्य सम्पत्कानि—*Venkata*).

Yahub, child or son (यहुः पुत्रः—*Venkata*; सहसो यहुः सहस्रः पुत्रः—*Sayana*; यहुः सहस्रः—the son of strength—*Wilson*).

Asya hanavah, flames of the fire (अस्य अग्नेः हनवो न हनव इव हनुस्यानीया ज्वालाः—*Sayana*).

16. *Pra agne tistha janan ati*—O fire-divine, rest with Nature's bounties (अग्ने ह्य अग्ने जनान् अस्मान् अति अतीत्य प्रतिष्ठ प्रगच्छ हविरादाय देवान् प्रति—*Sayana*; go forth having overcome our enemies—*Wilson*).

Tapasa, by heat (तपसा तापकेन—*Sayana*).

Socisa, by glow (शोचिषा तेजसा—*Sayana*).

17. *Vṛkta-barbisah*, have cut the sacred grass; have made all preparations (वृक्त बहिषः विच्छिन्न बहिषः—*Venkata*)

20. *Parah gavyuti*, beyond a gavyuti (गव्युति) a Krosas, about 4 miles (पर गव्युति गव्युतेः क्रोशात् परस्तात्—*Venkata*; क्रोशद्वयात् देशात् परस्तात्—*Sayana*; गव्युति मासम्—*Daya*, on V 66 3; क्रोशद्वयम् on III.62.16: क्रोशयुग्मम् on Yv.XXI.9).

Hymn-61

For verse 11, see Nir. VI.25.

1. *Dhiya*, धिया, thought.

Satracya, inclined to us (सत्राच्या अञ्चन्त्या—*Venkata*; अस्माकं सहाञ्चन्त्या—*Sayana*)

Savisthab, mightiest (सविष्ठः प्रतिशयेन बलवान् —*Sayana*).

4. *Aprami-Satya*, *Maghavan*!, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (अप्रामिस्त्य! अविनश्यत्स्य! मघवन्! —*Venkata*; हे महिसि सत्य! हे इन्द्र! —*Sayana*).

5. *Sacipate*, O Lord of rites (सचीपते वेदवाचः पालक! —*Daya*, on I.106.6; प्रजास्वामिन् on VI.45.9), (सचि=वाणी, speech; सत्कर्म=righteous actions; प्रजा=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (भगं न भाग्यनिव —*Sayana*; भाग्याधिपतिन् —*Venkata*).

9. *Pracamanyo*, O pride personified!, whose wrath presses ever forwards (प्राचामन्यो प्राचीन क्रोध अप्रतिहतक्रोध —*Sayana*).

Ahamsan, who meets the foe proclaiming "It is I". (अहमित्युक्तवा यः शत्रून् मजते सः महंसनः —*Venkata*; हे महंसन्! संग्रामेऽहमित्यात्मनो महत्त्वं प्रकाशयन्, यं शत्रुं संमजते; —used for Indra—*Sayana*).

11. *Na papaso manamabe narzyaso na jalbavah*, we do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity and activity, said the seer (न पापं मन्यामहे । नाधनाः । न ज्वलनेन हीनाः । अस्तयस्मासु ब्रह्मचर्यमध्ययनं तपो दानं कर्मैतूपरिवोचत् —*Nir.* VI.25).

Na papso manamabe, we are not evil; we do not appear evil.

12. *Rina' Katim*, to whom we are all indebted (ऋणकारि ऋणभूत स्तुति ऋणवत् कलप्रदानेन स्तोतारम्, him to whom praise is due as a debt—*Venkata*; ऋणकारि ऋणसम्भूत भुक्तिम् । यस्मै स्तुतिर्ऋणवदवश्यं क्रियते तं सद्बुद्धम् । यपया ऋणवदवश्य कलप्रदस्तुतिम् —*Sayana*)

According to Wilson, *Sayana's* explanation of this verse is obscure; he seems to take *vajnam* twice over with a difference in meaning in each clause (वाचिनं वज्रवन्तमश्वं), the mighty horse; as well as वाचिनं हविष्मन्तं, the one with offerings. Wilson supposes that *veda*, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. *Spat-Uta*, omniscient (स्पद् उत वेत्ता—*Venkata*; स्पष्टविज्ञानकर्मा; स्पद् सर्वस्वज्ञाता —*Sayana*. स्पद् स्पष्टा (राजा)—*Daya*. on V.59.1; स्पष्टवाचन स्पष्टनयो:); also the seer of all (सर्वज्ञप्ता).

17. *Adyadya, Svah-Svah*, यथाहा ह्यः ह्यः, every today and every tomorrow.

Hymn-62

For verse 11, see Nir. I.4.

1. *Mahinam rayah*, ample food (महिनं ययः महद् दानम्—*Venkata*; महद् दानं शोचनद्वयम्—*Sayana*); also mighty strength.

5. *Avatan' Iva*, like water-wells (वपतान् इव वृत्तान् इव—*Venkata*; just as a thirsty man looks for water deep into the well).

Somirah, devotee in intense love; a house-holder or sacrificer (शक्तिः शोचनद्वयम्—*Venkata*, ययमानस्य—*Sayana*; शोचाः श्रद्धाः ययताः शक्तिः ययत इत्येव ययति ययत्येव —*Daya*. on I.151.2).

8. Upamam, near at hand (उपमं प्रतिकम्—*Venkata*)

Devatataye, for the sacrificer or devotee or worshipper (देवतातये यजमानाय—*Venkata*; यजमानाय यज्ञार्थं वा—*Sayana*); highly coveted in sacred performance).

9. **Samana' iva vapusyatah**, as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समनश्च सममेव समानमनस्का योषिदिव सा यया वपुष्यतः वपुरिच्छतः पुरुषान् कृणवत् करोति स्ववयान्—*Sayana*).

10. **Ujjatam**, since manifestation, when it was born जातं प्रादुर्भूतम्—*Venkata*).

Savah, strength (शवः बलम्—*Sayana*).

Kratum, knowledge (कर्तुं प्रज्ञां स्वानुबुक्तान्—*Sayana*; प्रज्ञानाम्—*Venkata*).

11. **Aham ca tvam ca vṛtrahan**, अहं च त्वं च वृत्रहन्!,—Yaska in his *Nirukta* (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as "I and you, O slayer of Vṛtra".

12. **Asavatah**, infidel who does not offer (असुम्पतः अयधुः; one who does not press out the Soma for sacrifice).

Savatah, the devotee who offers *Soma* in the sacrifice. (सुम्पतं अयिषयं पुर्येषः—*Sayana*).

Bhāri jyotiṣā, पूरि ज्योतीषि, plenty of blessings.

Hymn-63

For verse 7, see Nir. III.8.

1. Manuspita, father of the family (पिता=sustainer) father; head of the family) (पिता सर्वेषां पालकः—*Sayana*; the protector of all).

Dvara, by whose door (द्वारा द्वारेण—*Venkata*).

7. Ksayab, abode; residence (क्षयः निवासः—*Sayana*).

Panca janyaya, by the Pancajana; by people of five categories: (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the *nisada*,—(निषादपञ्चमाञ्चत्वारो वर्णाः पाञ्चजन्याः ; पाञ्चजन्यः पञ्चसु सकलविद्येषु ग्रह्यापकी-पदेभ्यः, राजसूया-क्षेना-सर्वजनाधीनेषु जनेषु भवः—*Daya*, पञ्चजना इति मनुष्य नाम—*Nigh.* II.3; Nir. III.8).

The *Pancajana* word occurs in X.53.4 also. Yaska in his Nirukta (III.8) comments on this thus : Ye five-tribes, enjoy my sacrifice (पञ्चजना ममोहोर्ध्वं जुषस्वम्). According to same, (the five tribes) are the gandharvas, the manes, gods, demons and evil spirits: गन्धर्वाः पितरो देवा मत्सुर रसांसि; again, they are the four categories with *nisada* as the fifth (चत्वारो वर्णा निषादः पञ्चम इत्यीपमन्वेदः), so says Aupamanyava (*nisada* is hunter, because he lives by killing animals, sin is embodied in him (*ni*+*√sad*)—निषादः कस्मात् । निषदनेः भवति । निषण्णस्मि न्यापकमिति नैकताः (Nir. III.8). In its continuity, the Nirukta comments on यस्याञ्चजन्यया दिवा—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e. it remains unified in the masculine, feminine and neuter genders. (पञ्च पृक्ता संख्या स्त्रीपुंनपुंसकेष्वविशिष्टा).

Hymn-64

1. Brahmadvisah, the despiser of God and the Veda; an infidel

(बहुविधः बहुधाः द्वेष्टन् राजसान्—*Venkata*; despiser of Brahmana, the holy educated class).

3. *Satanam*, of the expressed one; the effused Soma; of the effused soma

Asatanam, of the non-effused.

4. *Girim*, cloud (गिरि मेघम्—*Venkata, Sayana*).

Parvavantam, gharled or knotted (परवंतं पर्यवन्तम्—*Venkata*).

11. *Saryanavati*, intellect; the innermost cavity of consciousness, (a lake of this name according to Sayana and others : सयणावति—‘कुरुक्षेत्रस्य जपनार्धं मये सरस्वन्ते’ कुरुक्षेत्रस्य जपनार्धंमये सरयुणोपेतं सरयि, i.e. in the lower parts of Kuruksetra.

For reference, see :

सयणावतिः—X.35.2

सयणावति—I.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayananda, the under-tract of ground with harmful creatures is *Saryanavati* (द्विचनीयं पदार्थयुक्तं भूमितल—on IX.113.1 in the *Sanskara-vidhi*); and also सयणावतिरिक्तदेशस्तस्याङ्गूरं मये—*Daya*. on I.84.14).

Susoma, सुषोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुष्मोमया—X.75.5 (मयीसूक्त)

सुम्तोमावात्—VIII.64.11

सुम्तोदे—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megasthenes *Soavon*. To Roth, it is a Soma-vessel; when the word is used as masculine (VIII.7.29), it means people and it has been once used as feminine (VIII.64.11). The Nirukta identifies the word with *Sindhu* (सुयोमा सिन्धु :—Nir. IX.26), which according to Macdonell and Keith is absurd.

Arjikiye, the sense-organs; a sacred land; also regarded as a river of this name. For references, see

आर्जीकात्—IX.113.2

आर्जीकीये—X.75.5

आर्जीकीये (with different accents)—VIII.64.11

आर्जीकि—VIII.7.29

आर्जीकिवृ—IX.65.23.

The two masculine forms (आर्जीक and आर्जीकीवृ) may denote people or land; the feminine (आर्जीकीया) designates the river of the land Macdonald and Keith). Hillebrandt locates the country in or near Kashmir, as Arrian mentions Arsaces, brother of Abhisares, who presumably took this name from his people, and Abhisara (अभिसार) bordered on Kashmir. According to Pischel, Arjika (आर्जीक) is an unidentified country. According to Roth or Zimmer, the word is not a

proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jhelum. Brunnhofer identifies it with Arghesan, a tributary of the Arghanab.

Hymn-65

2. *Andhasah*, usually pertaining to food (Nigh. अन्धः=अन्ननाम—II.7); according to Sayana here it means water as the cause of food (अन्धोऽन्नम्, तेन तत्कारणमुदकं लभ्यते—*Sayana*).

Samudre, in the midspace (समुद्रे समुन्दनापादान धृतेऽन्तरिक्षे माघति—*Sayana*).

Svah-nare, in this world (स्वः नरे=स्वर्गरे=सर्वनरे or अस्मिन् लोके—*Venkata*).

7. *Sasvatam*, to all the worshippers (सर्ववर्ता बहूनां यजमानानां—*Sayana*).

Sadharanah, साधारणः, common; ordinary.

11. *Brhatprthu*, in a large quantity (बृहत्पृथु महत् विस्तृत—*Sayana*).

Prsatinam, cows of dappled colour (पृषतीनां गवः —*Sayana*).

Sahasre.....*brhat prthu*, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (एन्द्रेणानीत—*Sayana*).

Napatah, nominative plural, children (*Wilson*); unprotected (नपतः परहितस्य—*Sayana*).

Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram**, (मदे सुशिप्रम्) in the Rk. ; मदेत् शिप्र (in the Sama Veda, II.33. 688).

Aditya, ऋषिप, from \sqrt{dr} to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanza.

Mrksah, well-washed; purified (मृक्षः शोधकः पवित्रणीयो वा—*Sayana*).

Asvyah, अश्व्यः, all-pervading; see previous notes.

Kijah, कीजः, wonderful (कीज. । कीज इत्यद्भुतमाह; किमस्य कथं जात इति—*Sayana*).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहस्य—*Sayana*).

4. **Puru Sambhrtam**, accumulated by many, sustained by many sense organs.

Nikhatam puru- sambhrtam vasu udvapati, digs out the treasure accumulated at one place, in that way, (निष्पातं पितृ भूमौ छात्वा त्वापितमपि सम्भृतं संगृहीतं यागादानादिकं कृत्वेदं पुरुबहु वसु धनम् उद्विद्वपति उद्वपत्येव—*Sayana*).

Sayana separates the two words *puru* and *sambhrtam*, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-

lated stores from former sacrifices.

7. *Samana*, समना, for battle (समनम्=संग्रामनाम, Nigh. II.17); with united mind (समना संग्रामार्थम्—*Sayana*).

8. *Vrkas cid asya varanah ura'mathih*, the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warder. A dog is called *vrka* on account of biting (श्वापि वृक उच्यते । विकर्त्तनात्—Nir. V.21. There are several meanings of *Vrka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृकश्चित् स्तेनोऽपि वारणः वारयिता सर्वस्य सन्नपि उरामधि; शङ्खूणां मार्गे गच्छतां मयिता सन्नपि—*Sayana*).

Vrkah cid uramathih, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep

10. *Beka' natan*, बेकनाटान्, usurer; *Baka-natah* are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have : Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटाः खलु कुसोदिनी भवन्ति । द्विगुणकारिणो वा । द्विगुणदायिनो वा । द्विगुणं कामयन्त इति वा—Nir. VI.26).

In the word "*Bekanatah*, बेकनाटाः ", the prefix बे, *be*, stands for two in the corrupted form (बे इत्ययमन्त्रो द्विगन्धार्ये । एकं कायपिण्युणिकाय प्रयच्छन् द्वौ मण्युं दातव्य नयेन दर्शयन्ति, ततो द्विगन्धेनैक शब्देन च नाटयन्तीति बेकनाटाः —*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां संज्ञायां टीट् नाटञ्—अटञ्—*V.2 31*.

The other derivations are : बेकनाटा बेकनासिकाः भेकनासिकाः विकटनासिका वा । ययवा । यिचिर पुष्यभावे । बेकः पुष्यभावाः । बेकनाटाः छिन्ननासः । यिनासिका । विवेकशील नासिकाः कुमला वा ।

8. **Adhardrsab**, beholders of sunlight (महर्दुःखः सूर्यदृक् । य इमान्यहानि पश्यन्ति न पराधीति वा । अस्मि ययति कर्मणा—*Nir. VI.26*).

Pañin, पणोन्, dishonest merchants (पणीषच वणिजः —*Nir. VI.26*)

11. **Bhṛtim**, भृति, regular honorarium, wages of salary.

13 **Vayam gha te tve**, वयं प ते त्वे, we are verily thus.

14 **Sacistha**, शक्तिः, mightiest.

Gatu'vit, गतुर्वित्, one acquainted with the path. (गार्ग्यः —*Venkata*; गार्ग्य उपायनस्त्वम्—*Sayana*).

15. **Kalayab**, dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां ज्ञातीनां च सम्बन्धनम् —*Venkata*).

Hymn-67

For verse 5, see *Nir. VI.27*.

1. **Adityam**, learned ones; sages of the highest austerity, Brahmacarins of the supreme level.

5. "O Adityas, run to us the living ones before the slaughter; where are you, the heares of our call". (जीवितो गोऽग्निघातदादित्याः पृथङ्मनाम् । यव नृ स्य ह्यनश्नुत इति—*Nir. VI.27*).

It is known to be the composition of the fish caught in net.

(मत्स्यानां जातमापन्नानामेतद्वार्यं वेदयन्ते).

The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they ravel in eating each other (मत्स्या मद्या उदके स्पन्दन्ते । माद्यन्तेऽप्योत्थं मत्स्यणा-
येति वा)

Jala, (जल, net) is so called because it moves in water (water= जल; जातं जलवरं भवति । जलेभवं वा । जलेष्वयं वा—Nir. VI.27).

7. **Ambob**, पंढोः, of the sinner.

11. **Ugraputre**, O mother of mighty children or full of mighty offspring in consistency of the word *gabhtra* meaning water (गभोरम्= उदकनाम—Nigh I.12).

15. **Sarub**, Snare, an injurer (शरुः हिंसिका प्रसितिः शालिक श्रेष्ठिता—*Sayana*).

Ajaghnuṣi, innocuous; without injuring (अजघ्नुषी अहिंसन्ती सती—*Sayana*).

18. **Navyam**, latest (नव्यं नव्यं स्तुत्यम्—*Sayana*).

Sanyase, protective measure, the measure for getting released (सम्यसे संभजनाय).

Tatnah Sanyase, that which releases us (*tat* or *that* may either be net or your favour—उत्तरमघकं or युष्मदनुग्रहादस्मान् मुञ्चतु—*Sayana*).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—*Wilson*).

19. Tarah, strength; speed (तरः वेगः —*Venkata*).

20. Vivasvatah hetih, the weapon of Yama, or of the supreme sovereign. The wheel of time (विवस्वतः हेति; वैवस्वतस्य यमस्य हेतिभूता—*Venkata*).

Hymn-68

For verse 1 and 4, see Nir. V.3 and XII.21 respectively.

1. A tva ratham yatha utaye, to thee for protection as to a chariot.

Utih; protection, is derived from the $\sqrt{\text{उति}}$, to protect (मतिरयमात्—Nir. V.3).

Sumnaya, for well-being (सुम्नाय सुखाय—*Venkata*; *Sayana*).

Tuvi, many, several, (तुवि=बहु).

Tuvi-kurmin, accomplisher of many deeds; rich in deeds, or actions (तुविकृमि बहोः कर्तारम्—*Venkata*; बहुकर्मणिम्—*Sayana*).

Rtisaham, ऋतोपहम्=ऋतिसहम्, subduer of evil forces or cruel persons (ऋतोपहम् हिंसकानामभिभवितारम्—*Sayana*).

2. Tuvi-susma, O possessor of immense strength (तुविशुष्म ! बहुबल! —*Venkata*).

Tuvi-krato, O doer of many actions of repute. (तुविशुक्तो ! बहुकर्मन् !).

3. Jmayantan, the all-pervading or extensive (jma=जमा=पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्नुवन्तम्—*Sayana*).

4. *Evaiḥ ca carsaninam uti buve rathanam*, I invoke him to come with his protections in the onsets of your soldiers (चरणीनाम्) and chariots (रथीनाम्)—*Wilson*. "I invoke for you, and Lord of *Visvanara*, whose prowess is unhumbled, with the desires of human beings and with the protection of chariot"—In this sacrifice, I invoke Indra (Lord) of *Visvanara*, i.e., the Sun, of unhumbled prowess or of mighty strength (शक्तः), with desires (एवैः कामैः), courses (मयनेः), or protection (कृत्वा) of men (चरणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is *Aditya*, the Sun (विश्वानरस्य आदित्यस्य । अनातस्य । शक्तो बलस्य । एषश्च कामैरयनैरवनेर्वा । चरणीनाम् मनुष्याणाम् । ऊत्या च यथा रथानाम् । इन्द्रमस्मिन् यज्ञे ह्वयामि—*Nir.* XII.21).

7. *Purvyam*, ancient, old one, the best; also at the opening of sacrifice (पूर्व्या यज्ञमुद्यस्यानम्—*Venkata*; पूर्वे भवां यज्ञमुद्यस्याम्—*Sayana*).

Nṛtub, the leader (नृतुः विनेता—*Venkata*; कलस्य नेता देवः—*Sayana*).

Anustutim, praise in proper sequence (अनुष्टुतिम् अनुक्रमेण क्रियमाणां स्तुतिम्—*Sayana*).

9. *Apsu Surye*, in waters, in the Sun, i.e. bathe in water and see the Sun. According to *Sayana*, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (अप्सु स्नातुं सूर्यं द्रष्टुं च । स्नानादिभ्यवहारं कर्तुं सूर्ये उदिते सति यमनादि व्यवहारं कर्तुमित्यर्थः—*Sayana*).

10. *Purumayyam*, बहुमायम्, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. *Sad*, षट्, the six; *dvadva*, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).

15. Rjan, रजनी, two eyes.

Harī, हरी, two ears.

Rohita, रोहिता, nose and tongue.

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, *Indrota* and *atithigva*; two horses (ears) with excellent reins from the giver of hearing, *Rksa* and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, *Asamedha* and his son.

According to Venkata and Sayana, the distribution of six horses is like this :

- (i) two fast moving horses (रजनी) between *Atithigva* (अतिथिग्व) and his son *Indrota* (इन्द्रोत);
- (ii) two green horses (हरी) between *Rksa* (रक्ष) and his son
- (iii) two red horses (रोहिता) between *Asvamedha* (अश्वमेध) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रयोरपेक्षात्).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (एदं यस्यान्).

For sacrificial details, see *Katyayana* (II.8.68).

Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

1. Medhasataye, for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेघसातये यज्ञ यजनार्थं—*Venkata*; यज्ञसंयजनाय—*Sayana*).

Purandhya, with great wisdom (पुरंध्या बहुप्रज्ञया —*Sayana*).

Dhiya, by actions (धिया कर्मैकै—*Sayana*).

Mandat-viraya, one who gladdens heroes or children (मन्दवीराय । यो वीरान् हर्षयति स मन्दवीरः —*Sayana*; *Venkata*).

Indave, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्दवे इन्द्राय । इन्दवेरेस्वर्यकर्मण इदं रूपम् —*Sayana*).

Tristubham, threefold praise-song (त्रिष्टुभं तृक् —*Venkata*; स्तोम त्रयोपेतम्, *Sayana*).

2 Odatinam, of dawns (Nigh. I.8; ओषती=उषत्).

Yoyuvatinam, of rivers; of the conjugating rivers (ययुवत्यः नद्यः , उषकेन विश्रयन्ति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम् । उत्पादकमित्यर्थः । इन्द्रेण ह्युषस उत्पद्यन्त इन्द्रस्यैव सूर्यत्वात् । "विद्यस्वदिन्द्र सग्न्य" इति द्वावकावित्यमम्य इन्द्रः पठितः —*Sayana*).

Nadam (II), rarer, causing noise or sound (नदम् कम्पनितारम् —

Sayana).

Aghnyanam, cows, inviolable as they are (अघ्न्यानां ग्रहन्तव्यानां गवम् — *Sayana*).

3. Suda-dohasah, *Suda* is a synonym of *Kupa* (कूप) or well (Nigh. III.23); hence cows giving like wells.

Prsnayah, white cows (प्रश्नयः प्रश्निवर्णा गवः — *Sayana*).

Trisu, at the three *Savanas* or oblations (त्रिषु त्रिष्वपि सवनेषु).

Devanam janman, at the birth place of gods, i.e., Nature's bounties, i.e. the celestial region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थः — *Sayana*).

Divah, of the Sun of Aditya (दिवः आदित्यस्य — *Sayana*; *Venkata*).

4. Gopatim, guardian of speech or wisdom; lord of cows (गोपति गवां स्वामिनम् — *Sayana*).

Yatha vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा वा यागं प्रति गन्तव्यमिति जानाति तथार्थेति — *Sayana*).

Satyasya Sunum, Son of truth (सत्यस्य सूनं यज्ञस्य शयस्य वा पुत्रम् — *Sayana*).

Satpatim, protector of good (or of Yajamana) (सत्यति सतां यजमानानां पातकम् — *Sayana*).

6. Asiram, sweet milk; the sustaining milk (आशिरं मायमण साधनं पय

आदिकम् —*Sayana*).

Asih, आशीः, a mixture of Soma and milk is so called from being mixed (आ√मृ) or from being slightly cooked (आ√आ, to cook) (आशीराश्रयणाद्वा । आश्रयणाद् वा —Nir. VI.8). For Indra, kine yield mixture (इन्द्राय गाय आशिरम्).

Vajrine, वज्रिणे, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamant justice.

7. **Vistapam**, abode, home (विष्टपं गृहम् —*Venkata*; स्थानम् —*Sayana*).

Bradhnasya, of the Sun (ब्रह्मस्य सूर्यस्य).

8. **Priyamedhasah**, O pious devotees, persons belonging to Priyamedha *gotra* —प्रियमेघासः प्रियमेघ सम्बन्धिनस्तद् गोत्रा यूयं —*Sayana*).

9. **Gargarah**, drum (गगरः गगैरध्वनि युक्तो वाद्य विशेषः —*Sayana*).

Godha, leather garn (गोघा हस्तघ्नः —*Sayana*; *Venkata*).

11. **Indrah**, इन्द्रः, lower resplendent self, the soul.

Vishvedevah, विश्वेदेवाः, divine powers.

Varunah, वरुणः, virtuous mind.

Apah, आपः, pious seekers.

Sinsvarih, the accompanying cows (or sense organs) सिन्धवरोः सिन्धवयः;

संगच्छमाना नावः —*Venkata; Sayana*).

12. *Surmyam*, fair-flowing pipe; सूर्य्यमन्वो गदायां दृष्टः — 'एषा वै सूर्मी कर्णकायत्येतया ह स्म वैदेवा घनुराणा मततर्हस्ति' इति (Tait. S I.5.76); i.e. this is a pipe with projections; by it the gods made piercings of hundreds of the *asuras*.

Sapta Sindhavah, सप्तसिन्धवः, seven rivers (गंगाद्याः सप्तनद्यः —*Sayana*).

Susiram, abyss, pipe with wide mouth, (इह तु सुपिरे काष्ठविशेषे यतंते —*Venkata*).

"O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel". Thou art a benevolent god, i.e. a bountiful god (सुदेवस्त्वं कल्याणदानः), or a munificent god; O Varuna, to thee belong the seven rivers. A river (*sindhu*) is so called from \sqrt{sru} , सृ, flowing (सिन्धुः स्रवणात्) Into thy palate flows seven streams. *Su-urmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सुमिः कल्याणोदिः) —*Nir. V.27*.

Kakudam, palate (काकुदं जिह्वा —*Venkata*; तालुम् —*Sayana*). Palate is called *kakudam*; *kokuva* = signifies tongue, that tongue is placed under it (काकुदं ताल्वित्याचक्षते । जिह्वा कोकुवा ताऽस्मिन्धीयते). Tongue or *jihva* is *kokuva*, because being noisy (*kokuyamana*), it utters sounds Or it may be derived from the root *kokuy*. $\sqrt{\text{कोकुय्}}$, meaning to make a sound (जिह्वा कोकुवा । कोकुयमाना वर्णान्मुदतीति वा । कोकुयतेषां स्याच्छब्दकर्मणः).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोहूवा).

The word *talv* for palate is derived from the root *tr* (त्र, to cross; it is the highest part in the mouth; or from *lat* ($\sqrt{\text{लत्}}$), meaning to be long by metathesis like *talav*, surface (तालुः तरतः । तीर्णतममङ्गम् । ततैवर्वा स्याद् सम्प्रकर्मणः विपरीतत् । यषा तलम् (the word *lata*, लता, for creeper is also

derived from the same root without metathesis. (त्तेत्यविपर्ययः) —Nir. V.26.

13. *Takvab*, swift, quick in sacred action (तक्वः । तक्वतिर्गतिकर्मा — Nigh. II.14; यज्ञगमनशीलः —*Sayana*; *takvab neta*, swift bearer of blessings.

Aphanayat, directs (अफाणयत् उपगमयति फणतिर्गतिकर्मा; also “फणयती” — *Sayana*; See Nir. II.28 for आपनीफणत् —IV.40.4; a reduplicated form of √फण्, to bound.

Vapuh, produces rains (वपुः उदकमृत्वादयतीति —*Sayana*; उदकं वयति — *Venkata*).

14. *Odanam*, clouds (ओदनम्=मेघ — Nigh. I.10).

Bhinat odanam pacyamanah parab gira, cleaves the cloud smitten by the thunder voice (परः मेघानां परस्ताद् वत्तमान इन्द्रः ओदनं मेघनामैतत् । मेघं भिनत् भिनत् भिनति वृष्टयर्थम् —*Sayana*).

Hymn-70

1. *Taruta*, तरुता=तारकः, deliverer; may means conquerer also (cf. विश्वेषां तरुतारं —VIII.1.21). (तरुता तारक. —*Venkata*; *Sayana*).

2. *Puruhanman*, O brave hero (name of a Rsi—*Sayana*); one who is able to destroy numberless enemies.

Dvita, two forms; of two-fold might (i.e. of mercy and punishment both); one form is *hastaya vajrah*, strong in punishing wicked, and the other *mahah darsatah*, very charming and benevolent (द्विता द्वित्वमस्त्यो-त्समनीयम् । तप शतान् हन्तुमुद्रत्वं त्वदनग्रहा वा नोद्यं चेति द्वैतमस्ति —*Sayana*).

Hastaya, for the hand (हस्ताय कराय हननाय शत्रूणां, i.e. for destroying

enemies —*Sayana*).

Darsatah, benevolent, pleasing (दर्शतः दर्शनीयः —*Sayana*).

4. **Dhenavah**, people (men and cattle) (धेनवः हविषादिना पीणयित्वः प्रजा गाव एव वा—*Sayana*).

Anonavuh, welcome or greet with praises (अनोनवुः समस्तुवन्—*Sayana*; ओणयित्वः —*Venkata*). [From heaven (णवः) to earth (आमः), every one copraising, cf. “त्रिवृत्तो लोकः”—*Ait. Br. II. 17* for plural].

6. **Gomatih**, full of cows, well-stockers (गोमति/व्रजे—*Venkata*; गोमति बहुभिर्गोभिर्गृह्यते—*Venkata*).

Vraje, व्रजे Cowpen

8. **Gadhesu**, in the depths of water; in waters (गाधेषु उदकेषु—*Venkata*; *Sayana*).

Vajesu, in battles (वाजेषु संग्रामेषु—*Venkata*).

A'aranesu, आरानेषु, on shallow lands (आरणेषु गन्तव्येषु निम्नेष्वुदकेषु स्थलेषु वा).

Havyah asti, is to be invoked (हव्यः अस्ति साहूतव्यो भवति—*Sayana*).

10. **Ni sisnatho hathaih**, You smite with your blows (हव्यैः हननैः निभिशन्तवः मारयसि—*Sayana*).

Urvoḥ madhye vasisva, give us shelter under your thighs; make use of your family members. (ऊर्वोः मध्ये प्रस्थान् वसिष्व; ऊरुभ्यामाच्छादय—*Sayana*).

Tuvinrma, O one with immense wealth (तुविन्मन् प्रभूतघन सत्त्वं—*Sayana*).

11. Parvataḥ, पर्वतः, cloud=*parjanya* a god, friend of Indra (According to *Sayana*, ऋषि—पर्वतः तस्य सविप्रभूतः पर्वतः ऋषिः यज्ञस्यैव देवमिष्ट्वा स्वर्गं प्राप्नोति स तथापि पातयति ऋषिः, cf. VII. 37.8; according to *Ludwing*, a sacrificer whose generosity is praised; but according to *Macdonell* and *Keith*, the god Parvat, the spirit of the mountain, is meant).

13. Bhojah, the recompenser of enemies (भोजः शत्रूणां भोजयिता—*Sayana*).

Surib, सूरि, impeller (सूरिः प्रेरकः); giver of rewards.

Ahrayah, unvanquished (अह्रयः अन्वजितः —*Venkata; Sayana*).

14. Ekam-ekam, one by one; also many (एकं एकं बहून्; वत्समित्येवं बहून्, calves or cows).

Vatsam, calf or cow even (वत्स शब्दो वत्स मातृणां गवामुपलक्षकः—*Sayana*).

Saura-daivyah, one gifted in the craft of battle; won the battle and hence cow (शौरदेव्यः दीव्यन्ति श्रोतन्त इति देवा योद्धार । शूराश्च ते देवाश्च शूरदेवाः । तेषां हितम् शौरदेवं युद्धम् । तत्प्रमत्तमिन्द्रियो गाः । युद्धे शत्रून् हृत्वा तत्प्रमत्तमिन्द्रियं प्रत्यर्प्यः —*Sayana*; शौरदेव्यः शूरदेवानां इदं युद्धं शौरदेवम् । युद्धहृत्वा शौरदेव्यः —*Venkata*).

Hymn-71

1. **Mahobhiih**, by the greatness; by our worship; by immense wealth (महोभिः पूजाभिर्महद्भिर्घनैर्वा—*Sayana*).

2. **Ksapavan**, the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (क्षपावान् रात्रिमान् अग्निः । रात्रौ अग्निविषयेण तेजस्यो भवति —*Sayana*).

3. **Visvavaram**, created by all; chosen by all; associated with all gods (विश्ववारं सर्वैर्वर्णीय घनम् —*Sayana*).

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेघसातो यज्ञस्य संभजने —*Sayana*).

11. **Dvita yah bhuta amrtah**, who is doubly immortal as perpetually burning amongst mortals.

Visi, विशि among the sacrificers.

14. **Sira-socisam**, शीरणोच्चिपम् —bright and consuming.

Purumilha, पुरुमीलह, much renowned; possessing numerous worthy attributes (पुरुमीलः पुरुभिर्बहुभिः पदार्थैः सिद्धः —*Daya*, on I.183.5; see also I.151.2).

15. **Sam yosea**, सम=peace; योः, bliss; freedom from fear and

pain; peace and bliss (यं सुखम् । योः च भयानामभिघ्ननम् — *Sayana*; योः पयायिनां पृथक्करणं दुःखात् पृथग्भूतम्; दुःखवियोजनम् — *Daya*).

Hymn-72

1. *Adhvaryuh*, the head priest (from *adhvare*, inviolable; the priest that bears ill-will to none *Adhvar-yuh* (priest) = *Adhvare-yuh*; i.e. he directs the sacrifice; he is the leader of the sacrifice, or else, he loves the sacrifice. (अध्वयुः । अध्वरुं रक्षययुः । अध्वरं मुनक्ति । अध्वरस्य नेतृ । अध्वरं कामयत इति वा । — *Nir.* I.8).

Adhvare, sacrifice; the verb *dhvar*, √ध्व, means to kill, and therefore *adhvare* = *a + dhvare*, denotes the negation of killing. (अध्वर इति यज्ञनाम । ध्वरिति हिंसाकर्मा । तत्प्रतिषेधः — *Nir.* I.8; also आत्मनोऽध्वरमहिंसा व्यवहारं कामयमानः । विद्वान्-शिल्पो, a technician — *Daya*, on VI.61.2 and V 37.2; यज्ञकर्ता on II.5.6).

2. *Hota, hotr*, invoker. See *Nir.* I.8; IV 26, VII 5; 15, 23; 31; VIII.21 Refer to : ऋचां स्वः पीपमास्ते पुपुष्यान् गायत्रं त्वा गायति ऋचरोषु । ब्रह्मा त्वा वदति जातविद्यां यज्ञस्य मातां वि मिमीत उ त्वः (X 71.11)

One sits increasing the store of stanzas; a second chants the *gayatra* hymn in Sakvari measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice". In this verse, the duties of the priests are assigned : (i) *hotr*, the invoker is the one who sits increasing the store of stanza (ॠ, ऋच्); (ii) *Udgatr*, उद्गातृ the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (ब्रह्मा । सर्वविदः । सर्वं वेदुतमर्हति । ब्रह्मा परिवृत्तः श्रुतः । ब्रह्म परिवृत्तं सर्वतः); (iv) *Adhvaryu* अध्वयुः, who metes the measure of sacrifice, the performing priest (*Nir.* I.8) (See also *Nir.* VII.5 : यथा होताध्वयुः ब्रह्मोद्गातेत्यप्येकस्य सह—the priest, although he is one, on account of the diversity of his functions (कर्मवृत्तत्वात्), is called the sacrificer (होतृ), the director of the sacrifice (अध्वयुः), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गातृ). Also *hota*, the worthy of being invoked (होतुर्ह्यतिथ्यस्य — *Nir.* IV.26 on I.164.1).

3. Sasam, in the sleeping state (ससं स्वपनम् —*Venkata*; ससं स्वपन्तमग्निम् —*Sayana*)

Jihvaya grbhuanti, perceives through speech or tongue; i.e. realizes through prayers (जिह्वया । अन्ये जनक गन्धः जिह्वा प्रभवया स्तुत्य गृष्णन्ति गृह्णन्ति भंगुतिभिः —*Sayana*) (they seize him, as he sleeps, with their tongues or with their hymns —*Wilson*).

Rudra, रुद्र, one who inflicts pain (रुद्रम् । कृत् दुःखम् । तस्य द्रावयितारम् —*Sayana*; दुष्टानां शत्रूणां रोदयितः ; रोदयत्यन्यायकारिणा जनान् स रुद्रः —*Daya*.). Also, the word is derived from *rut*, meaning praise (प्रशंसा कृत् स्तुतिः । तथा गन्तव्यम्, स्तुत्यमित्यर्थः —*Sayana*; praiser (रुद्र इति स्तोत्रनाम; रुद्र = praiser, Nigh. III.16). One who gives honest advice (रुतः सत्योपदेशान् राति ददाति —*Daya*. on I 114.3; one who cures from all diseases —*Daya*. on II.33.15).

4. *Jami*, extensive or vast (जामि प्रबृद्धं सर्वमतिरिच्य वर्तमानम्. *Jami* is a synonym of tautology, fool, and one born in the same caste (जाम्यतिरेकनाम । जातिगतस्य वा । समानजातीयस्य बोधजनः —*Nir*. IV.20).

Vayodhah, the giver of food (वयोधाः = वयःश्लाघाः धन्नस्य दाताग्निः —*Sayana*)

Vanam, water (वनम् = उदकम्, Nigh. I.12).

Drsadam, by the cloud (द्रुपदं मेघम् —*Venkata*, *Sayana*).

Jihvaya, by the flames (जिह्वया ज्वालयया —*Sayana*). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावाग्नि पक्षे वनं तद्वत्समूहं हन्ति, or it cleaves the hard stones also — जिह्वया द्रुपदं कठिनमपि पापाणं भिनत्ति —*Sayana*).

8. *Dasabhih*, by ten (fingers) (दशभिः भंगुतिभिः —*Venkata*; दशभिः भंगुलीभिर्वाचितः —*Sayana*).

Khedaya, by rays (वेदया रश्मिभिः — *Venkata; Sayana*).

Trivṛta, three-fold measures (त्रिवृता त्रिप्रकार वर्तनवता; three-fold rays or hammer).

9. **Tridhatuh**, त्रिधातुः ; fed on three sorts of materials (milk preparations, herbs and food grains).

10. **Avatam**, the inexhaustible cauldron (अवतं महावीरम् — *Venkata, Sayana*); avata, a mataphor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-cakram, going round circular above (उच्चा-चक्रम् उपरिस्थित चक्रम् — *Sayana*).

Nicinabaram, cauldron placed below (नीचीनवारं नीचीन द्वारम् — *Sayana*).

11. **Puskare**, in a large spoon, upayamani spoon for drinking milk (पुष्करे वपुष्करे प्रवृद्ध उपयमनी पात्रे — *Sayana*); also in the midspace.

Adrayah, clouds; also reverent priests (अद्रयः आद्रियमाणा मन्त्रवर्धयः — *Sayana*; अद्रिः=मेघ=cloud,—*Nigh. I.10*).

12. **Ubhakarana hiranyaya**, vessel with both ears golden (or of gold or silver) (उभया उभौ कर्णा कर्णस्थानीयो द्वौ रत्नौ हिरण्यया हिरण्यमौ सुवर्णरजतमयो — *Sayana*).

13. **Vṛṣabham**, showerer, fire or agni (वृषभं वर्षकमग्निम् — *Sayana*)
See *Tait. Br.* आग्नेषो वा एषा षडजा (III.7.3.1).

14. Te, they, the cows (ते ता गावः —*Sayana*).

16. Saptapadim, seven stepped; (सप्त पृष्ठा संख्या—Nir. IV.26; seven is an extended number); land extensively inhabited by people.

Suryasya sapta-rasmibhih, by seven rays (seven colours of the spectrum) of the Sun.

Isam, दपं, food (दपं पन्नम्)

Urjam, ऊर्जं, sap (ऊर्जं रसम्); energy.

18. Pari dyam jihvaya atanat, fills the sky on every side with his flame or blaze.

19. Yatpadam nidhanyam, the spot (for presenting the oblations); a spot specially suited for growing harvest (यत्पदं निधानं हविषां निधानार्हं मृत्तरेवेति सप्तस्य तत्र स्थित्वानि: —*Sayana*).

Hymn-73

1. Anti sat bhuṭu vām avah, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, पन्ति सत् भूतं याम् अवः).

3. Atraye, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उदकेन —*Sayana*; also see—हिमेनान्नि घृतं समवात्येक्षम्—I.116.8).

6. **Yamahutama**, invoked or called in emergence (यामहूतमा प्रतिगयेन फाले हूतव्यो —*Sayana*).

Nedistam yamyapyam, enter in the closest kinship (नेदिष्टं यन्तिकतमम् घायं वान्यं च यामि तयोः —*Sayana*).

7. **Atraye**, for the destitute, see verse 3; also, for getting free from triple pains (i.e., for *atri*).

9. **Sapta-vadhrih**, seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of Rsi according to *Sayana*, सप्तवध्रिः महर्षिः) For *Saptuvadhri*, see—

सप्तज्वघ्ने —V.78.6; X.39.9

सप्तज्वघ्नः —VIII.73.9

सप्तज्वघ्नम्—V.78.5.

Saptavadhri is one who has a control on seven (the five sense-organs, mind and intellect)—पञ्चभानेन्द्रियाणि मनो बुद्धिश्च सप्तहता यस्य —*Daya*. on V.78.6; हृतसप्तैन्द्रियम् —*Daya*. on V.78.5.

Saptavadhri is the name of a protege of the Asvins who appear to have rescued him from a tree in which he had got fastened (V.78.5; VIII.73.9; X.39.9; see also Av. IV.29.4). *Macdonell and Keith*); may be identical with *Atri* (*Geldner*).

11. **Purana'vat**, पुराणज्वत्, like a very old person.

Jaratoh'iva, जरतोद्भव, like a decrepit.

16. Aruna'psuh, अरुणः purple-tinted (down) one with fair colour (शुभ्रवर्णः —*Sayana*).

17. Vrksam parasuman'iva, a wood-cutter with his axe a tree.

18. Dhṛṣṇava, धृष्णवा=धृष्णो+वा, bold (धृष्णो ! धर्षक ! addressed by Saptavadhri to himself, or by Gopavana trisapta-vadhri —*Sayana*).

Visa, a basket (विशा प्रवेशयन्त्या पेटिकया —*Sayana*).

Kṛsnaya badhito visa, कृष्णया बाधितः विशा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया बाधयन्त्या विशा प्रवेशयन्त्या पेटिका बाधितः —*Sayana*).

Hymn-74

1. Duryam, homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्तः मल्लमिच्छन्तः —*Venkata*).

Viso-visah, of the entire people (विशोविशः सर्वस्याः प्रजायाः —*Sayana*).

4. Arksah, आर्षः = आर्षः ; pertaining to a ṛksa or ṛsi, a seer; also one capable of punishing enemies.

Srutarva, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa ऋक्ष—*Sayana*). Srutarvan Arksa is the name of a prince whose liberality is celebrated in the

present hymn VIII 74; 13, and whose victory over *Mgraya*, मृगय, is mentioned in X.49.5 (*Macdonell and Keith*).

5. *Ghr̥ta' ahavanam*, घृतः ग्राहवनम्, well worthy of receiving the offerings of ghi, घी or affection (घृत=स्नेह=affection).

7. *Amura*, अमूर=अमूढ, unbewildered.

Dasma, O pleasing to look (दस्म वचनीय !)

Mandra, O happy one (मन्द मोदमान !).

9. *Dyumnaih dyumnini*, द्युम्नैः द्युमनीः, by glittering food; द्युम्निनी, one possessing food (द्युम्नैः द्योतमानैरन्नेः द्युम्निना अन्नवती —*Sayana*; हविभिः हविष्मती —*Venkata*).

Sravasi Sravah, heap abundance on abundance (श्रवसि श्रवः अन्नस्य उपरि अन्नपक्षीणे पूर्वस्मिन् अन्ने —*Venkata*)

Vr̥traturye, वृत्र-तूर्ये, battle against a foe (वृत्रतूर्ये संग्रामे —*Nigh II.17*).

10. *Panyam panyam*, store of enemies.

Asvam it gam, one going like a horse (गं गन्तारम्, अश्वं इत् । इच्छन् इवाश्वं —*Sayana*).

Kṛstayah, men of agriculture; the cultured men; men in general (कृष्टयः मनुष्याः परिचरन्ति ते यः —*Sayana*).

(For *Kṛsti*, कृष्टिः see Nir. X.22; 29; 31; कृष्टय इति मनुष्यनाम, cf. III.59.1; IV.38.10; X.178.3).

11. *Gopavanah*, गोपवनः, the seer of the secret lore (name of a rsi — *Sayana*). Name of a poet of the race of Atri. *Gaupavana* (गोपवन), pupil of Pautimasya, पौतिमाष्य, is mentioned in the first two traditions (list of teachers) in the Kanva recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (*Macdonell and Keith*) *Gira*, गिरा, praise.

13. *Arkse Srutarvani*, आर्क्षे श्रुतवर्णि, see verse 4.

Mrksa, to purify.

Sayana gives *Vrkṣa* (वृक्षा) as a reading for *Mrksa* (मृक्षा), which he explains as *Kesavanti* (having hairs or wool) (वृक्षा वृक्षाणि । वृषच्यन्त इति वृक्षाः केशाः । तद्वन्ति वृक्षाणि; he gives another alternative : अथवा वृक्षा वृक्षेण । वृषच्यन्साधनत्वाद् वृक्षो हस्तः । तेनोन्मृजामि ।

Caturnam, of the horses; of the four horses (according to *Sayana*, the horses given by *Srutarvan*, श्रुतवर्ण)

Sardhamṣi-iva, like well grown (long) hairs (सधिति इव सच्छितानि लोमानोव).

Stuka-avinam, wool of rams; (स्तुकाऽवि न कर्णयिवः । स्तुकः केशसन्धानः ; bunch of hairs — *Sayana*).

14. *Vayah*, birds (a poetic metaphor for ships).

Tugryam, the imported material; for *Bhuju* and *Tugrya*, see earlier notes. According to traditionalists, *Tugra* is the name of the father of *Bhuja*, a protege of the *Asvins*, and thus *Bhuju* is known as

Tugrya (VIII.3.23; 74.4) or *Taugrya* (I.117.15; 118.6; 182.3,6; VIII 5.22, X.39.4).

The word *tugra* means a strong man who can put up a fight with enemy.

Asavah, fast moving horses (आशवः अशवाः).

15. *Parusni*, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (परुष्णीं पारिक्ताम्, the sustainer, the earth *Daya*. on VII.18 8; विभागवतीम्, having divisions as of an army, *Daya*. on IV.22.2; परुष्याम् पातनकट्याम् पृषिष्याम्, *Daya*. on V.52 9).

Mahenadi, O great river (महाजदि, हे महानदि !).

Hymn-75

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

4. *Patih satinahpatih, sabasrinah*, lord of hundreds and thousands.

Murdha kavi, an outstanding seer of piercing vision (मूर्धां उन्मिश्रः कवी क्रान्तप्रगः — *Venkata*; मूर्धां शिरोवदुन्नतः कविः मेघाक्षी — *Sayana*).

Rayinam, of wealth (रयीणां धनानाम् — *Sayana*).

5. *Nemim ṛbhavah*, as the *Ṛbhus* (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमिं तष्टा इव).

6. **Virupa**, O one of multiform; name of a Maharsi (हे विरूप! नाना रूपै तन्नामक महर्षे —*Sayana*).

Nunam, now, this time (नूनं इदानीं —*Venkata*).

Abhidyave, all round shining (अभिद्यवे अभिगतदीप्तये —*Venkata*; *Sayana*).

7. **Apaka-Caksasah**, missile (*Griffith*); of un-measured radiance (अपाकचक्षतः अनल्पचक्षतः —*Sayana*; अनल्प तेजसः —*Venkata*).

Panim, पणिम्, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे । स्तरणं हिसनम्—*Venkata*).

8. **Usrah**, उस्त्रः, milk-streaming.

Aghnyah, cows (inviolable), (Nigh. II.11; V.5 (पदनाम); also अघ्न्याहन्तव्या भवति; *aghnya*, cow is so called because she is not to be killed, अ + √हन्, or she is the destroyer of sin—*Nir.* XI.43).

9. **Dudbyah**, दूढ्यः = दुःश्र्यः, an evil-minded.

Samasya, of everyone (समस्य सर्वस्य —*Venkata*).

“Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat”, Evil-minded, i.e. whose minds are sinful (दूढ्यः = दुषियः पापधियः ; परिद्वेषसो सर्वतो द्वेषसो ग्रहतिः —*Nir.* V.23).

Urmi (wave) is derived from $\sqrt{\text{रम्}}$ to cover.

Nau, a boat is so-called because it is to be pulled through ($\sqrt{\text{नी}}$) or the word may be derived from the root *nam*, नम्, to bend. (उर्मिरिव नावमावधीत । ऊर्मिरूपो तेः । नीः प्रणीतव्या भवन्ति नमतेर्वा —Nir. V.23)

11. Uru-Kṛt uru kṛdhi, giver of abundance (or of wide space) give us abundance (उरुकृत् यदुकृत् उरु यदु नः यस्माकं कृष्टं गृह्णीति —*Venkata*).

15. Yatra aham asmi tan aya, यत्र अहं अस्मि तां अय shield those among whom I stand (or among whom I am).

Hymn-76

9. Divistisu, दिविष्टिषु, on the recurring sacred days (दिविष्टिषु यस्माकं ह्यमग्निं गमनेषु; दिवः स्वर्गस्य वैपणेषु निमित्तेषु —*Sayana*).

10. Ut-tisthap ojae, rising up in thy strength (उत्-+तिष्ठन् ओजसा बलेन —*Sayana*).

Camu, between the two boards (चमू चम्बोः प्रसिपवण फलकयोः —*Venkata*; *Sayana*).

11. Kraksamayan, whilst smiting foes (क्रक्षमाणं शत्रून् विसिध्यन्तम् — *Sayana, Venkata*).

Akripetam, follow thee (अकृपेतां अनुकल्पयेताम् —*Venkata*); shudder.

13. Astapadim, अष्टाङ्गदीम्, eight points of the sky (eight cardinal directions—north, south, east, west, and four half-quarters or corner points : ईशान (N—E); प्राग्नेय (S—E); नैऋत्य (S—w); and वायव्य

(N—W); (दिग्भिः प्रवान्तरदिग्भिः — *Venkata*).

Nayasraktim, rising to the ninth (i.e. the sun in the zenith) (वाचदिग्भिः प्रवान्तरदिग्भिः च प्रष्टापदीम् ताभिः प्रादित्येन च नवसक्तिम् — *Venkata*).

Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively.

1. **Sṛṇvire**, शृण्विरे, renowned (विश्रुता — *Venkata*), heard even today.

2. **Aurna'vabham**, descendent of Urnavabhi (ऊर्णवाभिः); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य. (Br̥hada. Up. IV.5.26. Madhyandina) (ii) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of *Aitihasikas*, the traditionalists. He was probably an eclectic.

Ahisu'vam, wicked (in administration). In tradition, the name of an *Asura* (Aurnavabham and Ahisuvam, both are regarded as Asuras or demons — *Sayana, Venkata*)

ओर्णवाभम्—VIII. 32.26; 77.2 (ऊर्णवाभि word does not occur in the R̥gveda).

अहीशुवः —X.144.3

अहीशुवम्—VIII.32.2; 26; 77.2.

Both the terms, Aurnavabham and Abisuvam occur together in the Rgveda; VIII. 32.26; 77.2; Ahisuvam singly occurs in VIII. 32.2.

4 Saransi trimsatam, सरसि त्रिंशत्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e. a long with one another (सार्कं सहेत्यर्थः).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काण्डिका । कान्तिकानीति वा । शान्तिकानीति वा । कृतकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completely satisfied (इन्द्रः सोमस्य कान्त इति वा । कणेषात इति वा । कणैहतः । कान्तिहतः).

The ritualists explain like this : There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymologists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

(तत्रैतद् याज्ञिका वेदयन्ते । त्रिंशद्वक्ष्यपात्राणि माध्यन्दिने सवन एकदेवतानि । तान्येतस्मिन् कास एकेन प्रतिघातेन पिबन्ति । तान्यत्र सरांस्युच्यन्ते । त्रिंशद्वक्ष्यपात्राणां ह्येताः । त्रिंशत्पूर्वपक्षस्येति नैरुक्ताः । तद्वा एताश्चान्द्रमस्य घातानिन्य घातो भवन्ति रश्मयस्ता घपस्पक्षे पिबन्ति — Nir V. 11).

5. Gandhavram, the cloud (गन्धर्वो मेघः — *Venkata*; वायुदकं तारवतीति मेघः — *Sayana*) Gandharva also means wind or air (यो वां पृथिवीं धरति स वायुः ; air the sustains that earth, *Daya*. on I. 163.2; also the sun, यो वां पृथिवीं वाणी

व धरति धारयति वा स सूर्यलोका. — *Daya*. on Yv. II.3; a learned one, यो गा वेदवाचं धरति सः विद्वान् पण्डितो जनः — *Daya*. on Yv. XXXII.9; also moon, यो गाः सूर्यकिरणान् धरति स चन्द्रमाः Yv. XVIII.40).

Gandharvas are also persons devoted to aesthetics and fine arts : गानविद्याकुसलाः — *Daya*. on Yv. XII.98. Beauty personified (स्वमिति गन्धर्वाः (उपासते) — SBr. X 5.2.20; lovers of maidens, योपिकाया वै गन्धर्वाः — SBr. III.2.4.3; स्त्रीकामा वै गन्धर्वाः — *Alt. Br.* I.27; तत्तन्गन्धर्वाः) उ ह स्त्रीकामाः — *Kausitaki Br.* II.9; wind, वातो गन्धर्वः SBr. IX.4.1.10; vital breaths, Jaim Up. III 36 3; mind, मनो गन्धर्वः — SBr. IX.4.1.11; fire, अग्निर्गन्धर्वः — SBr. IX.4.1.7; moon, चन्द्रमा गन्धर्वः — SBr. IX.4.1.9. the sun, सूर्यो गन्धर्वः — SBr. IX.4.1.8; they are twenty-seven, गन्धर्वाः सप्तविंशतिः — SBr. V.1.4.8.

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space (अबुध्नेषु पदनिधानयोग्यस्थानरहितेषु रजःसु लोकेषु — *Sayana*).

6. "From the mountains, Indra transfixd the mellow cloud and held his well-aimed arrow." From the mountains Indra held the well-aimed arrow and transfixd the well-ripe cloud, the giver of rain-water. (घोदन् सदकदानं भेषम् । वृन्दे वृन्देन व्याख्यातम् । वृन्दारकश्च — *Nir.* VI.34)

Bundah, वृन्दः means arrow; it pierces; it inspires awe; or it shines while it flies (वृन्द इषुर्भवति । विन्दो वा । भिन्दो वा । भयदो वा भासमानो द्रवतीति वा — *Nir.* VI.32).

8. **Sadyah jatah**, forth with increased (*Wilson*); सद्यः तदानामेव जातः अस्मान्निर्दंतेन सोमेन प्रवृद्धः — *Sayana*); one who has immediately gained popularity.

Rbhu-sthira (vocative), O mighty and firm in battle ! (ऋभुश्छिर ! महान्-स्थिरः च तथोक्तः — *Venkata*, ऋभुः = उरु-प्रभूतः, and hence *rbhusithira* is उरुः प्रभूतः. स्थिरश्च संग्रामे स तथोक्तः — *Sayana*).

Cyautnani, strengths, powers, energies; efforts; strong persons (च्योतनमिति शतनाम —Nigh. II.9.; च्यवन्ति शतवो येभ्यस्तानि वलानि —*Daya*. on VII.19.5); praises (च्योतानि स्तोत्राणि —*Daya*. on I.173.4).

च्योतनः—X.50.4

च्योता—VI.47.2; VIII.2.33

च्योतानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

च्योताय—VI.18.8

च्योत्ने—X.49.11

च्योत्नेः—VIII.16.6.

Mountains are regarded as the supporters or the stays of the earth (भूमेः कोलवद् धारणाय —*Sayana*).

Varsisthani, gigantic (वर्षिष्ठानि प्रतिमयेन प्रवृद्धानि —*Sayana*).

Parinasa, far reaching (परोक्षता परितो न तानि, सतएव 'च्योतानि' इति भावः —*Sayana*).

Vidu adharayah, वीदु मधारयः fixed them firm (वीदु स्थिराणि—*Sayana*).

10. Vārahā, to a cloud (यराहो मेघो भवति । वराहारः —Nir. V.4), *Varahā* is cloud; it brings (√हृ) the best means of livelihood (वर+माहार); this is supported by a passage from a *Brahmana*. (untraced) : "वरमाहार-माहृषि" —इति च ब्राह्मणम् । See also "Vidhyat varaham tiro adrim asta."

विध्यं वराहं तिरा घट्टिमस्ता (1.61.7) : from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of *Varaha* (boar) is derived from the same root also; he tears up the roots, or he tears up all the good roots. (अयमपीतरो वराह एतस्मादेव । वृहति मूलानि । वर वर मृन वृणीति वा —Nir. V.4)

We have a Vedic quotation : "Indra slew the ravening boar" (वराहमिन्द्र एमुमम्—VIII.77.10). *Angirasas* are also called "*Varahas*" वराहमस्तित्वं पमिर्वराहः (the lord of prayer, with the powerfull *Angirasas*—X.67.7.)

The group of atmospheric gods are called *Varahavah* (पश्यन् हिरण्य चक्रानयो दष्टान् विधावतो वराहान् —I.88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse : (i) The etymological school, *Nairukta* : *Visnu* is the sun, the bringer of rain, and also bringer of cattle and food ; the *varaha* (boar) is one of the personifications of the cloud as smitten by Indra's thunderbolt.

(ii) the school of mythology or tradition, *Aitihasika* : (For this see Tait. Samhita VI.2.4); the sacrifice went away from the gods in the form of *Visnu* and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, "who has passed over me ?" "I am he who smites in the stronghold; who art thou ?" "I am he who brings from the strong hold." He said. "Thou art called he who smites in the strong hold. Now a *boar*, the stealer of the good, keeps the wealth of the *Asuras* which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold." He plucked out a bunch of *darbha* grass, pierced the seven hills and smote him. He said, "Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the *Asuras* which was to be won; that alone is the reason why the *Vedi* is so called,' (i.e. the *Upsads*). A similar

story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also : मुषा यद् विष्णुः पचतं सहीयान् विष्णुद् वराहं तिरो मद्रिमत्ता).

11. Bundah, arrow (since it pierces, it inspires awe, or it shines when it flies (बुन्द इषुमंवेति । विन्दो वा । भिन्दो वा । भयवो वा । मात्तनानो द्रवतीति वा— Nir. VI.32)

“Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war.”

Tuviksam, powerful, having a great capacity of discharging arrows (तुविक्षं बहुविक्षपं महविक्षपं वा —Nir. VI.33)

Sumayam, delightful (सुमयं सुसुखम् —Nir. VI.33)

Ranya=ranyau (रण्या=रण्यो=रमणीयो सांशाम्यो वा; beautiful or well-equipped for battle

Rdupe, knocking down by movement, or by motion (ऋदूपे घटन पातिनो, गमनपातिनो) or, knocking down by sound or knocking down at a great distance (शब्दपातिनो दूरपातिनो वा) —Nir. VI.33.

Cld-rdu-vrdha, विद्बृद्धा, destructively piercing; piercing the vital parts by movement, by motion: piercing from the sound, or piercing from a distance (समंशमर्देन वेधिनो, गमनवेधिनो । शब्दवेधिनो । दूरवेधिनो वा) —Nir. VI.33).

Hymn-78

The hymn refers to cows (गोनाम) ; food grains (अन्नम्, 1), condiments (अमृतम्, 2), horses (अश्वम्, 2); oils or cosmetics (अभ्यञ्जम्), sheep (हिरण्यम्, 2; may mean gold vessels also), ear ornaments (कर्णशोभना, 3), barley (*yavyuh* यवयुः—seeking *yava* or barley, 9) along with *gavyuh*, गव्युः—seeking cows and *hiranyayuh*, हिरण्ययुः—seeking gold or sheep, *asvayuh*, अश्वयुः—seeking horses, 9). The tenth verse refers to *datram*, दातृम्, 'a sickle, held in hand (*haste*, हस्ते; barley cut and piled (*dinasya*, दिनस्य, cut; *sambhṛtasya*, सम्भृतस्य, piled यवस्य, of barley; *Kasina*, काशिना, handful, same as *mustina*, मुष्टिना, 10).

The word *vrihi* (वीहि) for rice does not occur in the R̥gveda; we have the word *dhana* for fried or parched barley or other grains (धानानाम् मृष्टयवाद्यन्तानां —*Daya*. on Yv. XIX.22; (पश्वान्निविशेपाः —III.35.7; अग्निं संस्कृतान्निविशेयान्—III.35.3; मृष्टान्तानि VI.29.4; यवाः IV.24.7).

घानम् — III.7.6

घानाः — 1.16.2; III.35.3; 7; 52.5-8; IV.24.7; VI.29.4; X.28.1

धानानाम् — VIII.70.12

धानाश्वत् — III.43.4

धानाश्वन्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the R̥gvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word *vrihi* (वीहि),—*Wilson*.

यवम् — I.23.15; 117.21; 176.2; V.85.3; VIII.3.4; VIII.2.3;
22.6; 63.9; X.27.8; 43.7; 131.2

यवऽमत् — VIII.93.3; IX.69.8; X.42.7

यवऽमन्तः — X.131.2

यवम्ऽहव — X.68.3

यवम्ऽयवम् — IX.55.1

यवऽयुः — VIII.78.9

Hymn-79

1 Visvajit, (विश्वजित्), conquerer of all.

Udbhit, producer of fruit (उद्भिन्त उदभेत्ता — *Venkata*; फलस्य उद्भेदक — *Sayana*)

Kṛtṇuh, all creating (कृत्नुः कर्त्ता — *Venkata*)

Agṛbhitah, obstructed by none of the enemies (अग्रभीतः शत्रुभिः
अग्रहीतः — *Venkata*)

Visvajit and Udbhit are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (*Wilson*) (विश्वजित् सर्वस्य नेता, उद्भिन्त फलस्योद्भेदकः । अथवा विश्वजिद्भिन्तो सोमयागौ । तयोनिष्पादकत्वात्तद्वयः — *Sayana*).

3. Yantasi, (यन्तामसि), provide or offer.

Varuṭham, Shelter, protection (वरुचं वरकम् —*Sayana*).

"Thou art the restrainer from the enmities etc.; thou art a wide shelter." (*Mahidhara* on Yv. V.35)

4. Rjisin, ऋजीषिन्, O straight forward gentleman : O seeker of truth : (हे तृतीय सवनस्थेन ऋजीषिण तद्वत् —*Venkata*) (ऋजीषिणं ऋजूनां सरसानां घामिकाणां जनानामोषितुं शीतम् —*Daya*. on VI.42.2; प्रयस्तमुपार्जनं विद्यते यन्मिस्तम् —on I.64.12; ऋजीषिन् सरतस्वभावा —VII.42.3; ऋजीषि सरतत्वं यस्य प्रति तत्सम्बद्धो —on VI.17.10) (O Rjisin : i.e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait.Samhita. VI.1.6).

6. Atirnam, life not yet crossed; the unending life.

Pra im ayuh tarit atirnam, प्र ईम् आयुः तरित् पतीर्णम्, lengthens out his unending life (i.e. the life not yet crossed).

Ut irayati, urges him on (उत् ईरयति प्रवर्धयति —*Venkata*).

Hymn-80

Ekadyuh, is the seer of the hymn; the word occurs in verse 10 (एकयूः); it means "the lone illuminator", —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. Kim anga, किम् अङ्ग, what now (किम् सिप्रम् —*Venkata*).

Radhracodanah, director of the worshipper (रघ्रचोदनः रघस्य राघकस्य यः चोदयति घनम्—*Venkata*; रघं राघकं चोपयतीति रघ्रचोदनः —*Sayana*).

Sunvanasya avita, guardian of the offerer (सुन्वानस्य षविता, guardian of

the faithful).

5. Vajayu, coveting for food or victory (वाजयुं घ्नन्मिच्छत—*Venkata*; घस्माकमन्नमिच्छत—*Sayana*).

Sravan, श्रवः, fame; also food (श्रवः घन्नं हवित्संदाणम्—*Sayana*).

6. Vajayum, वाजयुम्, coveting for food (or victory) (वाजयुं घ्नन्मिच्छुम्—*Venkata*).

8. *Urvikastha*, far off (उर्वी) is the goal (काष्ठा), (उर्वीकाष्ठा यद्गन्तव्यं प्राप्यन्तः । प्राप्यन्तोऽपि काष्ठोच्यते । 'क्रान्त्वा स्थिता भवति'—cf. *Nir.* II. 15; *Sayana*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (तत्र काष्ठा इत्येतदनेकस्यापि सत्यस्य नाम भवति । काष्ठा दिशो भवन्ति । क्रान्त्वा स्थिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवन्ति । इतरेतरं क्रान्त्वा स्थिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (प्रादित्योऽपि काष्ठोच्यते । क्रान्त्वा स्थितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (प्राप्यन्तोऽपि काष्ठोच्यते । क्रान्त्वा स्थितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

across i.e. stationary waters (प्रायोऽपि काष्ठा उच्यन्ते । कात्या स्विता भवन्तीति स्थावराणाम्)—Nir. II.15. (see also प्रतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहित शरीरम् —I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठाः — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I 32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

Apavṛktah, be excluded

Aratnayah, enemies (परतनयः शरमयायाः शत्रवः —*Sajana*; अरतनयः यजमानाः शत्रवः —*Venkata*)

9. *Turiyam nama*, the fourth name (*Somayaji*, सोमयाजी is the fourth name; सोमयानोति तुरीयं नाम तच्च यजियम् —*Sayana*).

The first three names pertaining to Yajna (यजियं) are; (i) names pertaining to constellations, नक्षत्रनाम like *Arjunyau*, *Phalgunyau* etc. (ii) the hidden or secret names, गुह्यनाम, (iii) the revealed names (open names), प्रकाशनाम.

In this case, one may refer to the Satapatha Brahmana (11.1.2.11) also. "He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra's asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjunis." Hence he overtly calls them Phalgunis, for who dares to use his (god's) mystic name? *पुनश्च नोऽप्यनोऽप्यधीत् । एता वा ऽ इन्द्र नक्षत्र यत्फाल्गुनीयस्य प्रनिर्वाण्योऽनुनो ह वै नामेन्द्रो यदस्य गृह्य नामानुन्यो वै नामेवास्ता एतन् परोऽप्यधीते फल्गुन्य इति कोऽपि नराहति गृह्य नाम गृहीतुम्).*

Hymn-81

The Rsi of the hymn is Kusidi of the family of Kanva.

2. Tuvī kurmi, तुविऽकूर्मी, achiever of many great deeds,

Tuvi desnam, तुविऽदेणम्, bestower of plentiful gifts.

Tuvi magham, तुविऽमघम्, lord of immense wealth.

Turi matram, तुविऽमात्रम् — बहु प्रमाणम् — *Venkata*; of huge dimension's or vast in size.

3. Bhimam gam, भीमं गाम्, terrible bull.

4. Ait u nu, एत च नु, come at once, O dear one ! hasten hither.

5. Up gasi-sat, उप गसिषत्, may you sing the upagana or prelude उपगानं च करोतु — *Venkata*).

6. A no bhara daksinena, या नो भर दक्षिणेन may you bring us wealth with your right hand (एन दक्षिणेन हस्तेन वाहर — *Venkata*).

Abhi savyena pra mrsa, अभि सव्येन प्र मृषा, may you encourage us with your left hand.

Ma nirbhak, मा निभक्, deprive us not; exclude us not.

9. Visva candrah, All-rejoicing (विश्वचन्द्राः सर्वकान्ताः — *Venkata*; सर्व हिरण्योपेता बहूनामाहुतादका वा — *Sayana*).

Vasaih full of desires : with all aspirations (वसैः कामैः हेतुभिः — *Venkata*; कामैरनेकैर्मुक्ताः — *Sayana*).

Maksu, मक्षु, spontaneously : immediately (मक्षु क्षीघ्रम् — *Sayana*)

Hymn-82

4. Asatro, अशत्रो, O the one without any enemy (असत्रल — *Venkata*).

Upa' me, from close quarters (उपमे समीपे — *Sayana*).

Upa me rocane divah, from the resplendent heaven; in the highest splendour of heaven; from the world of heaven illumined by its own splendour; that is, by deities residing there (दिवः एव तेजसा दीप्यमानात् द्युलोकात् । तत्रस्थैर्देवैरित्यर्थः । रोचने अग्निभिर्दीप्याने च — *Sayana*)

7. Camasesu, in the bowls; in the cups (चमसेषु एतन्नामकेषु पात्रेषु — *Sayana*).

Camusu, in the saucers (चमूषु । चमन्ति यजनयन्तेति चम्बो ग्रहाः (चमू=ग्रह) तेषु — *Sayana*; *camu*, चमू, is also army.

9. Yam te syenah pada a abharat, यं ते स्येनः पदा आ अभरत् —Whatever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Sambhita VI.1.6.4; At. Br. III. 25-27; गायत्री पक्षिरूपं धारयित्वा पदभ्यां सोममाहरत् —*Sayana*) (Refer to *kadru-suparna* dispute; the metres are the descendents of *Suparni*. *Kadru* (earth) tolo *Suparni* (heaven). "In the third heaven from here is the Soma; fetch it; and by it buy your release". The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (*aja*, अज). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4.

Hymn-83

2. Yujah, allies; associate (युजः सहायः —*Sayana*).
4. Vamam, wealth (वामं धनम् —*Venkata*).
5. Risadasah, O repeller of enemies (रिशदसः रिशतामसि तारः —*Venkata*).
- Aghasya yat, belongs to sin (अघस्य यत् अघस्य सम्बन्धि —*Venkata*).
6. Ksiyantah, stay at home (क्षियन्तः गृहेष्वग्निहोत्रार्थं निवसन्तः ; stay at home for performing the Agnihotra —*Sayana*).
- Adhvan yantah, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (अध्वन अध्वनि उमिदाह्वरणार्थं यान्तः गच्छन्तः —*Sayana*).

7. Indra, इन्द्र, O Indra! O lightning!

Visno, विष्णो, O Visnu! O sun!

Marutah, मरुतः, cloud-bearing wind.

8. Bharamahe, we proclaim (प्रशरणं उच्चारणम् प्रकाशनं वा —*Venkata*;
उच्चारणायः प्रकाशयामो वा —*Sayana*).

Samanya, सामान्या = सामान्येन (पूर्वं सर्वेषां देवानां सांख्येन ततः —*Sayana*).

Matub, of the mother; of Aditi (मातुः अदितिः —*Sayana*).

Garbhe bhratr̥tvam pra bharamahe, brotherhood of yours in your mother's womb.

There is a legend in the Taittiriya Samhita to this effect (परिहितः पुत्रकामा साख्येभ्यो देवेभ्यो ब्रह्मोदनम पचत् —*Tait. S. VI.5.6*). Aditi offers a certain offering to the gods, and conceives four of the Adityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives *Vivasvat*. But here in this legend, there is nothing of the birth of Pusan and Aryaman; though according to Sayana—तत्सर्वं पूषा चायमा वाजायेताम्, i.e. these two are also born (*Wilson*).

Hymn-84

Usnas, the son of *Kavi*, is the seer of this hymn.

2. **Dvita**, द्विता, in twofold ways; in twofold functions (द्विता द्वयः).

This refers to Agni, with twofold functions as the *garhapatya* and the *ahavaniya*; or else the Agni as cosmic sacrifice and terrestrial fire.

Dvita Martyesu ni a'dadhus, amongst men (द्विता द्वेषं मर्त्येषु मनुष्येषु नि पादयुः । गार्हपत्यं गार्हवनीयं च । यद्वा दिवि यतमानस्य पुषिष्या च यस्य निष्ठानं कृतवन्तः — *Venkata*).

4. **Urjah napat**, son of food (नपात् मल्लस्यपुत्र!) (vocative along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorner of enemies (वराय वरणीयाय मन्त्रवे श्रमिमन्त्र्यमानाय ऋतून् — *Venkata*).

5. **Yaho**, O son; *sahasah yaho*, O son of a strength (यहो सहस्रो पुत्र! — *Venkata*).

7. **Gosata**, गोऽप्ताता=गोऽज्ञाता, wealth of kine, wealth of wisdom.

9. **Kseti**, stays at his home (क्षेति स्वगृहे निवसति — *Sayana*).

Ksemebhih Sadhubhih, with all efficient protections (क्षेमेषु पालनैः सह साधुभिः साधयद्भिः — *Sayana*).

Hymn-85

Kṛṣṇa Angiras is the seer.

The refrain of the verses of this hymn is “मध्वः सोमस्य पीतये”; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

3. *Kṛṣṇa*, कृष्ण, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see *Kṛṣṇasya*, कृष्णस्य in verse 4 also. The tradition assigns to him or to *Viśvaka* (विश्वक) son of *Kṛṣṇa* (कृष्णो) the authorship of the next hymn VIII. 86. The word *Kṛṣṇiṇya* (कृष्णीव) may be a patronymic formed from the same name in two other hymns of the *Rgveda* (I.116.23; 117.7), where the Asvins are said to have restored *Viśnapu* to *Viśvaka Kṛṣṇiṇya*. In that case, *Kṛṣṇa* would seem to be the grandfather of *Viśnapu*—*Macdonell* and *Keith*).

7. *Rasabham*, रासभ, ass, mule or horse, the animal that makes pleasing sound (रासभं शब्दायमानमेतन्नामकमश्वम्; “रासभापश्विनो.” इति रासभेवावाश्विनो रसस्यवाहनी —*Sayana*).

Vidvange, विद्वङ्गे, firmly-built; all parts of body firm and strong (वीद्वङ्गे । दृढाङ्गमेति —*Sayana*).

8. *Tribandhureṇa*, त्रिवन्धुरेण, three-seated (त्रिकलका संपादेन—*Venkata*).

Trivṛta, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata*; *Sayana*).

Hymn-86

Kṛṣṇa Angiras, *Viśvaka* or *Kṛṣṇi* is the seer of the hymn. The refrain of the hymn is मानी वि वीर्यं संदधामुमोचतम् (severe not our friendships, but fling loose or set me free).

1. *Dasra*, दसा, wondrous (दसा दशनीयो); subduer of enemies सर्वेषां जल्लूणामुपसपयितारो —*Sayana*).

Viśvaka, विश्वकः, the family-head (name of a Rsi —*Sayana*) The word *viśvaka* विश्वक, occurs only in this hymn in the first three verses: VIII.86.1-3, and nowhere else in the *Rgveda*.

Daksasya, of a sage with skill; Prajapati of this name (*Sayana*).

Tanu'krthe, for the sake of son (तनुःकृते पुत्रस्यकृते —*Venkata*).

Mumocataṃ set me free; fling loose (मुमुचतम् प्रस्मानागतुं रथेस्वित्वाप्य-
ममृहान् मुमुचतम् —*Sayana*).

2. **Vimanah**, विमनाः, unattentive (a Rṣi of this name —*Sayana*).

Visnapve, for the sake of posterity or son or grandson (विष्णाप्ये
मम पुत्रे पोत्रे वा —*Venkata*).

Visnapu is the name of the Rṣi's son or grandson also in mythology.

4. **Uta tyam viram avase havamahe**, उत त्वं वीरं यज्ञसे हवामहे, we
summon that hero for our protection (since it is for the son to protect
the father, पुत्रोहि पितरं रक्षति —*Sayana*).

Rjisinam, the possessor of bliss; the possessor of Soma.

"Rjisin, is generally an epithet of Indra, and is always explained
by Sayana, as here," possessor of stale Soma—III.32.1; 36.10 etc.),
Rjisa, ऋजोष, also means "enemy-repelling."

ऋजोषम् — I.32.6

ऋजोषिणः — I.87.1; II.34.1; VIII.32.1

ऋजोषिणम् — I.64.12; VI.42.2; VIII.76.5; 86.4;

ऋजीपन् — III.32.1; 36.10; 43.5; 50.3; VI.17.10; 20.2; VII.24.3; VIII.79.4; 96.9

ऋजीपी — III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

5. *Rtasya Sṛngam*, horn of truth (ऋतस्य सत्यस्य शृङ्गं घणम् — *Sayana*).

Savita, impeller; the sun; the creator (सविता सर्वस्य स्वस्वकर्मेणि प्रेरकः — *Sayana*).

The verse is in the praise of truth (एतत् प्रशंसा). *Sayana* seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the Rṣi's prayer (*Wilson*).

Hymn-87

1. *Dyumni*, glorious (द्युम्नी).

According to traditionalists, this may be the *sad-Vasisthah* (सद्वसिष्ठः) or *Priyamedhab*, (प्रियमेधः) or an *Angirasa* (आंगिरस). (वसिष्ठं पुत्रो द्युम्नीकं ऋषिरांगिरसः प्रियमेधो वा — *Sayana*).

For *Dyumni*, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9; IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the R̥gveda. (द्युम्नी प्रशस्तघना, यशस्वी, the well known, rich, famous, glorious—*Daya*. on I.91.2; बहु प्रशंसा-घनयुक्त, इन्द्रः Yv. XXXIII.95 ; द्युम्नानि बहुविधानि घनानि यदन्ति यस्मिन्—*Daya*. on I.36.8).

Krivlb, well (क्रिविरिणि कृपनाम —Nigh. III.23) (कृपो यथा सेके उदकसेवने वृष्टौ भवन्त्यां नात्पोदको भवति, तद्बत्—*Sayana*, as a well (with water) in the time of rain).

Gaurau iva, like teo gauras (deers) drink at a pool. Again the same in verse 4.

Irine, at a lake or pool (हरिणे सटाकादिपूदकपानायं शीघ्रमागच्छत स्तद्बत् —*Sayana*).

2. Gbarmam, as it drops (यमं 'पु क्षरणदीपयोः' पादेषु क्षरन्त सोमम् —*Sayana*; or it may also mean as an earthen pot called *mahavira*, and signify the milk boiled in it : "Drink Asvins the exhilarating (Soma) and the milk" (*Wilson*).

Mandasana, rejoicing (मन्त्रसाना सोमपानेन मोदमानो —*Sayana*).

**3. Priyamedhah, those whose sacrifices are acceptable; wor-
shippers** (प्रियमेधः । मेधोयज्ञः प्रियतमयज्ञाः यजमानाः —*Sayana*). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पूजाया बहुवचनम्).

5. Dasra, full of glory; worth seeing; the subduer of enemies (दसा दसो दशनीयो उपसमितारो; epithet of Asvins—*Sayana*).

Hymn-88

The Rsi is Nodhas

1. Svasaresu, in the stalls (स्वसरेषु । स्वसराणि महानि स्वयंसारीभ्यवि वा । स्वरादित्यो भवति । स एनानि सारयति), *svasarani* means days; they move of their

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उसा इव स्वसराणि).

Normally, the word means *days*, but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" (सूर्यनेतृकेषु दिवसेषु ययमभिष्टुमः), in the second clause he interprets the same word as "Stalls" (तत्र दृष्टान्तः । वत्सं न यया धेनयः नय प्रसूतिका धेनयः स्वसरेषु । सुष्ट्वस्यन्ते प्रेयन्ते गावोऽज्ञेति स्वसराणि गोष्ठानि).

Vasoh=*Vasayituh*, (cf. VI.16.25), in the excellent beverage (वतोः वासयितुर्दुःस्य निवासयितुः । यद्वा । वतोः पात्रे निवसतः —*Sayana*).

2. *Ksumantam*, Sound-producing (क्षु मन्तं शब्दवन्तम् —*Venkata*; also renowned (क्षु मन्तं शब्दवन्तम् । "दृष्टुं शब्दे" । धनेन पुत्रादिकं लभ्यते । स्तोत्रादीनि कुर्याणम् — Causing praises by means of the children which it will produce — *Sayana*).

4. *Gotamah*, enlightened sages; the sons of Gotama, like Nodhas —*Sayana*); the most devoted worshipper (गोतमः गच्छतीति गोः स्तोत्रा, सोऽतिशयतः —*Daya*, on I.62.13; विद्यायुक्ती जनः —on I.78.2; बहुधेनुयुक्तः —on, I.79.4; मेघावो —on I.183.5; गोतमाः प्रतिशयेन स्तोत्रारः — on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and *Purumedha* of the *Angirasa* family are the *R̥sis*.

1. *R̥tavṛdhah*, Upholder of truth; devoted to knowledge and truth (eternal laws) ऋतावृधः य ऋतेन वेद विज्ञानेन वर्धन्ते, तान् —*Daya*, on Yv. XIX.65; सत्यविद्या वर्धकाः —on VI 52.10; ऋतावृधा यावृतेन जलेन यपार्यतया क्लृप्तक्रियया वा वर्धते तौ ऋषिवनौ; or यावृतेन सत्यानुष्ठानेन वर्धते तौ ऋषिवनौ —*Daya*, on I.47.1.

6. Arkah, अर्कः, hymns of RK.

Haskrtib, that which indicates pleasure and satisfaction; joyous (हस्कृतिः हृषंस्य सूचकः —Venkata).

Yat jatam yat ca jantaam, यत् जातं यत् च जन्तवम्, whatever has been or will be born.

7. Girvanah, a god (गिरवाणा देवो भवति। गोमिरेनं वनयन्ति —Girvanah means a god; they win him over with hymns.

Justam girvanase bṛhat, जुष्टं गिरवणसे बृहत्, the agreeable; the sublime hymn to the god—Nir, VI.14.

Hymn-90

1. Rcisamah, worthy of praise (ऋचीवमः स्तुत्या समः —Venkata).

Param' jyah, परमज्याः, the mighty crusher or subduer (परमज्याः प्रकर्षेण क्षययिता —Venkata).

5. Rjisi, lover or possessor of divine elixir (ऋजीयोऽप्राजितोऽमिष्टतः सोमः, तद्वाङ् —Sayana).

6. Asura, O living one, O Lord of vital breath (असुर ! हे वसवन् ! Venkata, वसवन्, प्राणवन् ! —Sayana)

Kṛttib, कृतिः ; the word has several meanings, (Nir. V.24) (i) fame or glory; and also food;

The word is derived from √कृत्, to cut; it signifies fame or food

(कृतिः कृन्तते : यतो वा : घनं वा) : Great like fame is thy protection, O Indra—महीव कृतिः शरणा त इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—सुमहत् इन्द्र शरणमन्तरिक्षे कृतिरिवेति — Nir.).

(ii) *Kṛttih* also means garment; the word is derived from the same root √कृत् (इयमपीतरा कृतिरेतस्मादेव); it is made of cotton-threads—सूक्ष्मयी.

Clad in skin, trident in hand, and with bow outstretched—कृतिवासाः पिनाकहस्तो भवतत घन्वा—Kathaka Sam. IX.7; cf. भवतत घन्वा पिनाकवांसः etc Yv. III.61; SBr II. 6.2.17; and भवततघन्वा कृतिवासाः पिनाकहस्तः—Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us hearing the trident—कृतिवसान प्राचर पिनाकं विभूदागहि—Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (बाहूराज्यः कृत्तः—X.90.12). This explained by Durga as giving the third meaning of the word i.e. 'a skin', from the analogy of a cotton garment.

Hymn-91

The Rsika of the hymn is Apala (अपाला), the daughter of Atri. Wilson summarizes the legend of Apala from Satyayana Brahmana thus;

Apala, the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father's hermitage and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to Indra, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. Indra hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones braising there. She explained the reason

of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really *Indra's* he addressed the later half of the third verse to the *Soma* in her month. *Indra* then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet *Indra* comes to me." *Indra* then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". *Indra* granted the three boons.

2. *Karambha*, कर्म, a mixture of fried barley, meal and butter and curds.

The word *Apala*, अपाला, occurs only once in the *R̥gveda* (VIII.91.7), which means maiden, yet to be married (just as the word "*pati*", one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as *Apala*).

Apala, the unmarried virgin, is seeking *Soma*, the young person with blooming youth, a *brahmacarin*. *Sruta* (स्रुता) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the *asrama* of her preceptor; now it is for her to select the young man for her companionship (ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् — Av. XI.5.18; अयंमर्णं यजामहे सुवर्धुं पतिवेदनम् । उवाचकमिव बन्धनाद्विहितः मुञ्चामि ग्राहृतः — Av XIV.1.17); व्यम्बकं यजामहे सुवर्धुं पतिवेदनम् । उवाचकमिव बन्धनाद्विहितो मुञ्चोय मामृतः — Yv.III.60).

This *pativedana* is indicated by the term *sruta api vidat* (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-

tion. The word "*astam bharanti*" means establishing herself in the household life (*grhastha*, गृहस्थ).

2. The verse (2) has the term *virakah* वीरकः, the boy hero with whom *apala*, the maiden, is going to be married. The word *jambhe-suti*, pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जम्भसुतम् । जाया च पतिश्च जम्भती । जायतेऽस्यां जनयति इति वा जाया । विभति इति भः । उभौ जम्भौ । ताभ्यामुत्पन्नो जम्भसुतः तम् । धानवन्तम् । धानं प्राधानम्, गर्माधानसंस्कारवन्तम् । स्वयं विधिवत् प्राहितम् । करम्मिणम् । करम्भ्यः करम्भः । करोते रम्भच् प्रत्ययः । क्रियावान् कर्मकुशलः । प्रपूषयन्तम् । प्रपदूरे प्राचार्यगृहे उपवन्तं उपवीतवन्तम् । मध्यमपद-लोपः उक्थिनम् । उक्थो वेदो गुरूपदेशो वा तद्वन्तम्).

3. In this verse, the young man to the married, is in the intense love for the girl, and is known as *indu*, इन्दु. *Indu* becomes *Indra* after marriage.

4 The verse has been addressed to such a husband or *Indra*, who is rich enough to maintain the family.

5, 6. The maiden demands three things from the husband, (i) growth on father's head (the word *tata*, तत, also means the dear son, तनोति सन्ततिमिति ततः, i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. *Rathasya khe*, in the void or whole of the chariot.

Anasah khe, in the void of the cart.

Yugasya khe, in the void of the yoke.

This refers to the three means of transport.

Surya-tvacam, with the splendour of the sun (सूर्यत्वचं सूर्यसमान त्वचम् ।

त्वन्दोपमपणम्य सुयंसवृत्तकान्तिमिन्द्रः करोति — the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

Trih putvi akṛnoh, thrice did'st thou purify, According to the legend quoted by *Sayana*, Indra dragged Apala through the wide hole (*kha*) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to *wilson*, and also *Prof. Ausfrecht*, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal's head passed. (*Homer's* II 19,406).

Hymn-92

For versè 22, see *Nir.* VI.24.

The R̥si of the hymn is *Srutakaksa* or *Sukaksa Angirasa*.

1. **Viśvasaham**, subduer of all enemies (विश्वासाहम्=विश्वऽसहम्, सर्वेषां शत्रूणामभिभवितारं सर्वेषां भूतजातानां वा —*Sayana*).

Satakratum, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (सतक्रतुं बहुविध प्रज्ञानं बहुविधकर्माणां वा—*Sayana*).

2. **Gathanyam**, worth singing (गायान्यं गानयोग्यं गान्यम्—*Sayana*).

3. **Mahanam**, of great (महानां महतां).

Vajanam, variety of foods (वाजानां भक्षानाम् or महावाम्। वर्णव्यत्ययः।

मयानां वाजानामनानाम् च).

Nṛtuh, the leader of worshippers, cows etc. (नृतुः स्तोतृभ्यो गवादि नेतः —*Sayana*; Unadi —नृतिभ्यो कूः —1.91).

4. Sudaksasya, of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Ṛsi).

Prahosinah, assiduously engaged in worship or sacrifice (प्रहोषिणः प्रकर्षेण देवान् हविभिर्जुहोत —*Sayana*); प्रकर्षेण जुहोतः —*Venkata*. The word does not occur anywhere else in the R̥gveda. For *Prahose* (प्रहोषे), see I.150.2 (प्रहोषे यो जुहोति तस्मै —*Daya*) (प्र + हु दानादानयोः); प्र + होषि = प्रजुहोसु —VI.44.14; दानादानयोः —*Daya*.].

Yavasirah, यवाशिरः, Soma beverage cooked with barley (यवःस्राशिरः । श्रीह् पाके । यवेराभिधितं यवेः सह पयवम् —*Sayana*).

Andhasah, food, here Soma (अन्धराः सोमलक्षणमन्नम् —*Sayana*).

6. Visvabhi bhuvana, विश्वाभि भुवना = विश्वानि भुवनानि all worlds.

9. Parye dhane, by the wealth of enemies (पार्ये पाराः शत्रवः तत्त भवे । घने प्राजिहीषि ते शत्रुघने —*Sayana*).

11. Dhiyah, धियः, wisdom.

Dhī'vatah, धीज्वतः, the possessor of wisdom.

Arvat'bhibh, अरवंतःभिः, by vigour; by horses (सर्वतो गन्तुभिः त्वया दत्तं अरवैः —*Sayana*).

Godare, Cleaver of mountains (गोऽदरे गवां पर्वतानां दारभिनर्ह—*from* √ दृ, विदारणे, to cleave—*Sayana*).

12. Yavasesu, यवसेषु, on the pastures (*gavah na yavasesu*), cattles with different kinds of pastures (गवो न यवा गोपालः यवसेषु तृणविशेषेषु गवो ना पशून् —*Sayana*).

15. Sanisthaya, most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'पशु दाने' घनादेर्दत्तमया).

Ghoraya, awful (घोरया सपत्नानां भयकारिण्या).

Dravitva, Many-cherishing, speedy; foe-repelling (द्रवित्वा द्राघमिण्या —*Venkata*, शत्रूणां पलायिण्या —*Sayana*).

Sam Avid-dhi, protect us from all sides; protect us at once (समिद्धिं समन्तात् पासय—*Sayana*, सम् अभिपालय —*Venkata*).

18. Visvasu Krstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिषु सर्वेषु सीमस्य दातृषु यजमानेषु —*Sayana*, विश्वेषु यजमानेषु —*Venkata*).

19. Arkam, अकम्, songs of praise.

Karavah, कारवः, poets.

20. Sapta-Sansadah, the seven invokers (सप्तसंसदः सप्तहोता —*Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् पक्षेषु कर्मकरणार्थं सीदन्तीति संसदम् —*Sayana*; सम्यक् सीदन्ति यासु ता सप्ताः —*Daya*, on Yv. XXVI.1).

Trikadrakesu, in three regions (see VIII.13.18, which adds two more words तदावृषम् at the end—तमिद वषन्तु नो गिरा तदावृषम्). According to Sayana, the three *kadrukas* are *Jyotih* (ज्योतिः, light), *Gauh* (गौः, cows) and *Ayuh* (आयुः, life) (त्रिकद्रुकेषु आभिस्तविकेषु षट्ः सु । ज्योतिगौरायुरिति त्रिकद्रुकाः)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवां मयन, sacrifice. The first three days are known as *jyotis*, *go* and *ayus* and the last three days are known as *go*, *ayus*, and *jyotis*.—Wilson.

22. “आ त्वा विमन्त्रिन्दवः”, for this much see I.15.1 also; Yaska quotes आ त्वा विमन्त्रिन्दव आ गल्दा घमनीम् (Nir. VI.24; let the Soma draughts flow into thee, ayē; and the extracted juices of vessels. *Galda* means juices thus extracted in the vessels, or *dhamanis*), See गल्दया, *galdaya*,—VIII.1.20.

23. **Jagṛve**, जागृवे, O wakeful one (जागरणशील —*Venkata*).

25. **Aram**, भरम्=भलम्, enough (भरं पर्याप्तम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धाम्ने गृहाय, तदर्थं च).

26. **Davane**, for the liberal giver; for the bounteous. (दावने दावे —*Venkata*).

27. **Parakattat**, from a long distance; from a far (पराकात्तात् परतिदूरात् —*Sayana*).

32. Tvam asmakam tava samasi, त्वं अस्माकं तव स्मसि, thou art ours; we are thine.

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यप्सपसम् नृहित कर्माणम्—*Venkata*; नरहितं नर्यम् । नरहितकर्माणम् —*Sayana*).

3. Uru-dhara'iva dohate, like a richly streaming (cow) (उरुधाराऽद्वयः । गोः इव पयः दोहते —*Venkata*; उरुधारेव । दोहनकाले अभूतपयोधारा यद्वा बहूनां पोषयितो गौर्यया यत्तस्य पयो दोषिव तथा प्रभूतं धनमस्माकं दोग्धुं ददातु —*Sayana*).

11. Adhriguh janah, irresistible hero (अध्रिगुः अधृतगमनः जनः मनुष्यः —*Venkata*; अधृतगमनः संग्रामे त्वरमाणो वीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्यं तव स्वभूतं राज्यं च । यद्वा स्व शब्देन स्वर्गोऽभिधीयते । स्वर्गस्त्वामित्यम् —*Sayana*).

13. Parusni, spotted (परुष्णी पर्ववती —Nir. IX.26); पर्ववतीषु गोषु प्रवेतम् इति —*Venkata*, (three types of cows: कृष्णा, black; रोहिती, red, and परुष्णी Parusni, spotted or white).

21. Prayante, giver (प्रयन्ता प्रदाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निषुप्सुणः सोमः), the exhilarating food,

i.e. if exhilarates (when mixed) with water (निचान्तं पुनः । निधमनेन प्रीणाति — Nir. V. 17; “यम् यदने” निचान्तो भक्षितः पुनः प्रीणयिता । यद्वा । निचमनेन प्रीणाति, इति मक्षणेन तर्पयतीति निचुम्पुणः — Sayana).

Nicamanena, by eating; by partaking.

Patnivants, accompanied by their consorts, i.e. water (पत्नीवन्तः सुता इमेऽधिपः सोमा).

Usantah yanti vltaye, flow lovingly to be partaken, i.e. to be drunk (उशन्तः यन्ति वीतये कामयमाना यन्ति वीतये पानायापांम् — Nir. V. 17).

Apam jagmih nicumpuhah, अपां जग्मिः निचुम्पुणः, Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (गन्ता निचुम्पुणः । समुद्रोऽपि निचुम्पुण उच्यते । निधमनेन पूर्यते । प्रवसृषोऽपि निचुम्पुण उच्यते । नीचैरस्मिन् पवणन्ति । नीचैर्दधतीति वा). See यवसृष्य निचुम्पुणः Yv. III. 48, निचुम्पुण निचुंकुणेति च — Nir. V. 18).

The word *nicumpuna* occurs nowhere else in the R̥gveda.

23. Hotra, होत्रा, the seven organs of senses (five sense organs).

28. Bhadram-bhadram, the most blessed (भद्रं भद्रं कल्याणतमम्) and also wealth (भद्रघनम् — Venkata, Sayana).

29. Satakrato, O one of hundred actions and hundred wisdoms, (शतक्रतो शतविघकर्मन् ! शतप्रज्ञ !).

31. Haribhih, with vital vigour; with innumerable horses

(cf. II.18.6, वा गतेन हरिमिरुह्यमानं बहुनामयवानो श्रुतेरज्ञापि षतसहस्रसंख्याकैरर्षयः — *Sayana*).

Upnah, उपनः प्रादरायं; (for respect).

34, Rbhuksana, from *Rbhuksa*, great, intellectual; wise (ऋषुज्ञा इति मह्यनाम — Nigh. III.3; *Daya*, on VII : 48.1; the wise and learned, on VII.37.1; ये ऋषून् मेधाविनः क्षाययति निवासयति ज्ञापयति वा तम् ऋषुक्षणम् — *Daya*, on I.111.4).

According to traditionalists, *Rbhuksana* was the eldest and *Vaja* (वाज), the youngest of the three brothers (ऋषु-विश्व and वाज — see earlier notes). 'The Rbhus have a share in the evening libation between Prajapati and Savitri — Ait. Br. III.30

Hymn-94

1. Gauh, गोः, firmament; cow; wisdom; sense organ; speech (गोः पृथिनरूपा — "पृथिनये ये पयसो मरुतो जाताः" इति घृतेः यद्वा । गोमर्ध्यमिकी वाक् । तद्वैय मध्यमस्याने मरुतामपि — *Sayana*). (See also पृथिनमातरः = गोमती, I 23.10; पृथन्याः, II 34.2).

3. "All our priests (न विष्वे प्रयं) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us." (मरुतः सोमपानाय ग्राह्यातव्या — *Venkata*; प्रयंः स्तोत्रकरणापमितस्ततो गन्तारः, those who move hither and thither for singing the praises; वासवः = स्तोतारः, the priests — *Sayana*).

4. Svarajah, the self-resplendent (स्वराजः स्वय दीप्ताः — *Venkata*; may be an epithet of Soma, instead of Maruts — *Wilson*).

5. Tri-Sadbasthasya, of those who abide in three place :

dronakalasa, adhavanīya, and putabhrit (द्रोणकलशं प्राधवनीयः पूतभृदिति तानि स्वाणामि—*Venkata*; the Soma juice when extracted is poured in the *Adhavanīya*, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called *pavitra*, पवित्र or *dasapavitra*, दशापवित्र; below the cloth is another trough called *putabhrit* पूतभृत् (*Haug*).

Javatah, जावत = जयवतः, speedy (वेगवन्तम् — *Venkata*; स्तुत्यजनयन्तम् — *Sayana*) granting posterity — *Wilson*.

Varunah, venerable (वरुणः दुःखादीनां शत्रूणां वा वरिता निवारकः — the one who protects us against pain or enemies — *Sayana*).

Mitrah, God, the friend (मित्रः सर्वेषां स्वस्वकर्मणि प्रवर्तकत्वात् सखिभूतः — *Sayana*; the one who inspires every one like a friend to do his respective duties).

Tana putasysa, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् — *Venkata*; तना । ततमूर्णस्तुकेनेति तनं दशापवित्रम् । पूतस्य मोक्षितम् — *Sayana*).

Hymn-95

3. *Syenabhrtam*, brought by the falcon or hawk (see I.80.2; brought by the Gayatri — दिवः गायत्र्याहृतम् — *Venkata*; see earlier notes).

4. *Tirascya*, तिरश्च्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरश्चा तिर्यग् गत्या — *Daya*, on I.61 12; येन तिरोऽचतिन — *Yv*, XI.23; तिरश्चीनः, तिर्यग् गमनः; किरणो दीप्तिः — *Yv*, XXIII.74).

According to *Sayana*, the name of a *Rsi*.

7. Sayana quotes a legend from the Satyayana Brahmana : Indra, after the slaughter of *Vjra*, being polluted by the guilt of Brahmanicide, ब्रह्महत्या, begged the Ṛsis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (*Wilson*; see verse 7, 8 and 9).

Hymn-96

1. *Urmya*, ऊर्म्या, night (Nigh. 1.7; पतस्त्वच—Unadi, IV.44; from 'नृ गतिप्रापणयोः ; √r, to move, to go; to reach; नृच्छति गच्छतीति ऊर्मिः प्रसतरङ्गो वा —*Daya*.) Every-one goes to his home during night (सर्वैरभिगन्तव्याः । रात्रे हि सर्वे स्वनिवातं गच्छन्ति । स्वनितयं प्राप्तिहेतुभूता रात्रयः —*Sayana*).

Naktam urmya suvacah, नक्तं ऊर्म्याः सुवाचः, the nights uttered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (*Brahma-muhurta*, ब्रह्ममुहूर्तं), therefore the voices of the night are very auspicious" (नक्तम् अपररात्रिकाले सुवाचः शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदाध्ययनादीनि कुर्वन्ति । तस्मात् कल्याणवाचोऽभवन्).

Alternatively, *urmyah*, having been encouraged, *naktam* during the night, *suvacah* they utter auspicious speech.

Sapta apah, extending or succeeding people, the next coming waters; the seven waters (सप्त सृप्ता संख्या, Nir. IV.26; seven is an extended number).

2. *Trih-Sapta*, thrice-seven i.e. twenty-one. *Trih-Sapta Samu samhlita girinam atividha*, pierced asunder the twenty-one table lands (त्रिःसप्त एकविंशति संख्यानि सहिता सहिताभ्येकदं संपीभूतानि पिरोषा सप्तानां पर्वतानां सानु सानूनि पतिविद्धा पतिविद्धानि —*Sayana*).

3. *Sirsan kratavah nireke asan a isanta*, ample employment for the

head and mouth (head is employed in fitting the helmet (इन्द्रस्य शीर्षेन शिरसि श्रुतवः कर्माणि शिरस्त्राण निघनानादीनि । यद्वा । शिर इति गलप्रभृत्युर्ध्वमङ्गमुच्यते । तत्रत्याग्याम-
क्षिभ्यां दर्शनप्रेरणौदीनि कर्माणि भवन्ति; all the portion above the neck is head; there we have eyes which are used in seeing the enemies—*Sayana*).

4. **Manye tva cyavanam acyutanam**, I regard thee as the over-thrower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवनं व्यावयितारं । अच्युतानामपि वीराणाम् —*Venkata*; अच्युतानां च्युतिरहितानामपि पर्वतानां च्यवनं व्यावयितारं यत्किं वा विभेदकमिति । यद्वा । अच्युतानां बलेन व्यावयितुमशक्यानां बलिनो वीराणामपि स्वबलेन विद्रावयितारम् —*Sayana*).

5. **Gavah**, Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar —प्र पर्वता घनवन्ता प्र गावः, when the cows loudly bellow; प्रकर्षेण घनन्दयन् मेघाः तत्स्थानि उदकानि—"यददः सम्प्रयतीदहवानदता हृते । तस्मादा नदो नामस्य तावो नामानि सिन्धवः" इति मंत्रः —*Taitt. S. V.6.1.2. Av. III.13.1*; when as ye went below, ye cried (घनवन्) on the slaying of the Serpent, therefore are ye criers (नद्यः) by name; these are your names, O streamis).

6. **Indrena mitram didhisema girbhiih**, may we maintain friendship with Indra by praises (तेन घनेन इन्द्रेण वयं स्तुतिभिः मैत्रीं धारयेम —*Venkata*; i.e. मित्रम्—मैत्रीम्).

7. **Marut'bhiih Indra sakhyam**, Maruts continued to be friends of Indra in all eventualities; they alone did never leave Indra (Indra = the self, the *atman*; *Maruts*= vital *pranas*).

8. **Trib-sastih**, त्रिः षष्टिः, Sixty-three (63 Maruts); or thrice-sixty = 180. According to *Venkata*, there were nine companies of Maruts, each composed of seven, and hence 9X7= 63 (इष्टं चाष्टाष्टं च, *Taitt. S. I.8.13.2; IV.6.5.5*; पञ्चमादिकाः सप्तका नवगणाः षडष्टिः)

The *yajnikas* quote the seven-groups in a variety of ways (See the *Yajurveda*, XVII.80-84).

- (80) शुक्ल ज्योतिः —of pure radiance (81) ईदृङ् —such like
- चित्त —of varied अन्थादृङ् —other like
- सत्य —of true सद्दृङ् —thus like
- ज्योति —radiant प्रतिसद्दृङ् —similar
- शुक्ल —true मितः —measured
- ऋतपा—protector of holy order समितः —commensurate
- अत्य हा —beyond distress समराः —harmonious,
- (83) ऋतजित् — winner of rights (85) स्ववान् —self powerful
- सत्यजित् —winner of truth प्रघासो —voracious
- सेनजित् —host-conquering सप्तपत्न —kin to the sun
- सुपेण —lord of goodly host गृहमेधी —house holder
- अन्तिमित्र —one with near-friends क्रीडो —play-lover
- दूरे —one with far-away friends शक्नी —mighty
- अमित्र —non friend उज्ज्वेधो —conqueror
- and similar others.

10. Tanve, तन्वे, for my son, (तनेति कुनमिति तनुस्तनयः । तस्यै पुत्राय — Sayana).

Anga, —instantly (अङ्ग निमग्न).

Kuvit, कुवित्, ample (wealth) (कुवित् बहुनामैतत् — Sayana).

13. Amsumatim, अम्सुमतीम् by the side of celestial ocean (name of a river—Sayana, Venkata).

Kṛśṇah, कृष्णः, the demon of nescience, Sayana quotes a legend: Indra aided by *Bṛhaspati* and the *Maruts* slew the asura *Kṛśṇa* (कृष्ण), who with ten thousand other *asuras* had occupied the river *Amsumati* (perhaps the present *Yamuna*). The *Bṛhaddevata* also gives a legend: Soma being afraid of *Vṛtra*, took refuge with kuru by the river *Amsu-mati*; Indra followed it with *Bṛhaspati* and the *Maruts*, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

Drapsa, द्रप्सः,=सोम, Soma; the dropping; swift moving.

Amsumati, the sunlight (Benfey) and Indra in the parable is the Sun, behind the cloud.

Kṛśṇa, cloud, the demon of nescience.

16. *Saptabhyah jayamanah asatrubhyah*, the seven born without any enemy of theirs (कृष्ण, द्रुव, नमृचि, नम्वर and others; the seven types of clouds like nimbus, cumglus, stratus, etc.)

Hymn-97

The R̥si of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. Adevayuh, careless of gods; ungodly in actions (अदेवऽयुः देवान् युष्मान् कायमानः — *Sayana*).

Anusvapam, sleeping away (अनुस्वापम् अनुवृत्तस्वप्नं यथा भवति तथा — *Sayana*; *Venkata*).

Avratah, regardless of duties (भवतः वतरहितो भूत्वा — *Sayana*).

Rayim, wealth (रयि धनम्).

5. Vistapi, in some region (विष्टपि विष्टपे तत्सम्बन्धे कस्मिंश्चित् स्थाने — *Sayana*).

8. Jaritre, for the sake of praiser (जरित्वे स्तोत्रे); जरिताः— स्तावकः — *Daya*. on V.63.3; स्तोता on IV.17.19; (जरित्वे विद्यायुग प्रकाशकाय याचमानायाऽवाचिताय वा on IV.24.21; स्तुत्याय on IV.16.18).

11. Rebhasah, the praisers (रेभासः स्तोतारः — *Venkata*) (रेभति अर्चनकर्मा, Nigh, III.14; रेभः स्तोतृनाम् — Nigh, III.16; see VI.3.6).

12. Mesam, rain sprinkling; joy-bestowing; also ram (मेघम् । सेचनकर्तारम् — *Daya*. on Yv. XXI.40; वृष्टिद्वारासेवितारम् — on I.51.1; सुखजलाभ्यां सर्वान् सेवितारम् — on I.52.1; यो भिपति स्पृहते सः पशुः — on Yv. XIX.90, पंवि-जातिविशेषः — on Yv. XXIV.30).

14. Bhisarejete, भीयारेजेते, tremble by way of fear (भीया भीत्या रेजेते

कम्पन्ते — *Venkata*; भीषा त्वत्तो भीरया रेजते कम्पन्ते — *Sayana*) (cf. अरेजेतां रोदसी; धाया-
पृथिवी, 1.31.3).

15. *Visva'psnyasya*, विश्वऽप्स्यस्य, here *psa*, प्स is the name of form, कम्पनाम्, and hence of multiform or manifold in its kinds.

Hymn-98

The Rsi for verse 1, see Nir VII.2, is Nṛmedha of the family of Angiras.

1. *Indraya Sama gayata*, इन्द्राय साम गायत, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addressed indirectly (परोक्षकृताः). Such verses or stanzas are composed in all the cases (*vibhaktis*) of nouns, but the verb of the third person only (तत्र परोक्षकृताः सर्वाभिर्नाम विभक्तिभिर्गुण्यन्ते । प्रथम पुरुषैश्चाख्यातस्य).

3. *Rocanam divah*, light or the sun of the sky (दिवः प्रादित्यस्य रोचनम् — *Venkata*; "thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)" (दिवः प्रादित्यस्य रोचनं प्रकाशकमधि-करणत्वेन — *Sayana*).

6. *Manoh'vrdhah*, the fosterer of man (मनोः मनुष्यस्य वृधः वर्धयिता — *Venkata*; मनुष्यस्य यागादिकं कुर्वतः वृधः वर्धकः *Sayana*, man being the one who offers sacrifice).

7. *Sasṛjmabe udeva yantah udabhih*, men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्तः), i.e., a river or the waters, that is the sea (समुद्र लक्षणेः) desire an eightfold gain. (यथा उदकेन गच्छन्तः पुरुषा अष्टजित्तिनोदिक्ष्य उदकैः समीपस्यान् संसृजन्ति — *Venkata*; उदेव

ययोदकेन वन्तः गच्छन्तः उदभिः प्रज्जलिना उत्तिष्ठप्य उदकैः समीपस्थान् पुरुषान् क्रीडार्थं ससृजन्ति —
Sayana).

8. Vah na tva yavyabhih vardhanti, as the lake swells with rivers, so our praises augment thee (*yavyabhih*, with rivers, नदीभिः, “प्रवनयो वस्याः — Nigh. 1.13, प्रवनयः=वस्याः=नदीनाम्).

10. Abhara viram pr̥tana'saham, bring us a host-over powering champion, i.e. a son (*Wilson*) (पुत्रनापहं सेनासहं सेनाभिन्नवितारम्).

Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. Ida, ददा, today (ददा=यद्य — *Venkata*).

Hyah, ह्यः, tomorrow.

Bhurnayah, ready with oblations (भूर्ययः हविर्भक्षणशीलाः — *Sayana*); benevolent ruler; opulent.

3. “Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and yet to be born, with vigour; we did not think of every share.”

Absolutely dependent they approach the sun (समाश्रिताः सूर्यमुपतिष्ठन्ते). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (अपि बोधार्थं स्यात् । सूर्यमिवेन्द्रमुपतिष्ठन्त इति). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (सर्वाणोन्द्रस्य धनानि

विद्यमानाः । स यथा धनानि विभजति जाते च जनिष्यमाणे च) Let us think of that portion with vigour, with strength, (तं वयं भागमनुष्यायाम् । प्रोजता बलेन).

Ojas, vigour, (प्रोज प्रोजतेर्वा, उज्जतेर्वा, the word is derived from $\sqrt{\text{प्रोज}}$, to be strong, or from $\sqrt{\text{उज्ज}}$, to subdue).—Nir. VI.8.

4. **Anarsaratim vasudam upa stuhi**, मनसंदातिम् वसुदामुप स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim, मनसंदातिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (मनसंदातिमनस्वीनदानम् अनस्वीनं पापकम् —Nir VI.23).

5. **Visvatuh**, विश्वतूः, smiter of all the enemies (विश्वतूः सर्वस्य शत्रुवर्गस्य हिंसिता).

Asastiha, अशस्तिहा, smiter of all the demons (देवद्वानां अशस्तीनां हन्ता).

Praturtisu, in the conflict or battle (प्रतूर्तिषु संग्रामेषु —Sayana).

Visvah sprdhab, all the forces of the enemy (विश्वाः सर्वाः स्पृघः युद्धकारिणोः शत्रुसेनाः —Sayana).

Turya, O the opposer of enemy! (हे तूर्य! शत्रूणां बाधकेन्द्र!) an epithet for Indra

7. **Tugryavrbham**, augmenter of water (तुग्ग्यावृधं उदकस्य वर्धयितारमिन्द्रम् —Sayana; तुग्ग्या=उदक=water, Nigh. 1.12).

8. **Iskartaram**, इष्कर्तारम्, the consecrator of enemies (शत्रूणां संस्कर्तारम् —Sayana).

Anih'krtam, अनिःकृतम्, consecrated by none.

Vasavanam, hiding treasures in his stores (वसवानं छान्याच्छादयन्तम् — *Sayana*).

Vasujuvam, sender of wealth to his worshippers (वसुजुवं वजमानेभ्यो वसुनां प्रेरयितारम् — *Sayana*).

Hymn-100

For verses 10 and 11, see Nir. XI.28. and XI 29 respectively. For verses 10 and 11, the R̥si is *Vac* and the term occurs in both these verses.

1. **Maya kṛnavah viryani,** Put fourth thy strength on my side.
यदा त्वं मह्यं शत्रूषु स्थितं मायं वीर्यः धारयसि इन्द्र! अनन्तरं एव मया सह मच्छत्रुं जेतुं वीर्याणि
कृणवः कुर्याः—*Venkata*, i.e. if thou wishest to give me the wealth of my
enemies, come and help me to overcome them (शत्रुजयार्थं गच्छतः सपुत्रस्य मम
साहाय्यं कुरु, यदि शत्रुघ्नं मह्यं दिक्षसि — *Venkata*, in that case, help me along
with the son while you proceed to overcome the enemy).

3. **Vajayantah,** in case you intend to proceed to the battle field
(वाजयन्तः संग्रामिच्छन्तः) war loving companion.

Prabharata, प्रभरत = प्रहरत, offer fervently.

Nemah um iti tvah aha, नेम, ऊँ इति त्वाः प्राह-न इन्द्रः अस्ति, Nema says,
“verily, there is no Indra ” The word *nemah* means certain persons,
like, agnostics. To those who raise doubts in the benevolence and
existence of the supreme Lord Indra, Indra replies forcefully in the next
verse—(4).

6. **Paravatam:** पारावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावन्नाम्नः कस्यचित् स्वभूतम् —Venkata).

Sarabhaya, शरभाय, austere sage (according to traditionalists Sarabha is a Rsi).

Purusambhrtm, पुरुसंभृतम् —collected by many (—Venkata); that wealth of Paravat thou hast opened (अपसम्पन्नोः) to Sarabha, so that it may be collected by many. (Sayana).

7 Sayana reads नि for न of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder (मवावरोत्) you, Indra has thrown (अपीपत्—नितरां अपातयत्) his belt in the vitals of that enemy (वृद्धस्य मर्माणि) "

Wilson's rendering is thus:

"Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?"

8. Again a reference to *suparna* (Gayatri) who brought soma from heaven.

10. When vac, (वाक्), speaking unknown words (अविचेतनानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतस्र) milked (दुग्धे) food and milk, but where did her best portion go (क्वः स्विदस्याः परमं जगामेति)

When Vac, speaking unknown, i.e. unintelligible, words (अविचेतनानि अविज्ञातानि) sat down as the charming pleasing queen of the gods (राष्ट्री

देवानां निषसाद मन्दा मदना), all the four quarters milked food and waters (चतस्रोऽनुदिग ऊर्जं दनुहेपयासि). But where did her best portion go? (यत् स्वित्त्या; परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवीं गच्छतीति वा । यदादित्यरश्मयो हुरन्तीति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवीं वाचं प्रजनयन्त). Animals (पशवः) of all shapes (विश्वरूपाः) speak it (यदन्ति). May that charming milch cow (सा नो मन्दा दहाना घेनुः), in the form of speech (वाक्), bestowing on us strength-giving food (मस्मान् उप इयं ऊर्जं) easily (सुप्लुता) approach us (उप यास्तु).

The gods generated the godless *Vac*; animals of all shape speak it, i.e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवीं वाचमजनयन्त देवाः । तां सर्वरूपाः पशवो यदन्ति । ज्यवतवाचराभ्यक्त-वाचश्च). May that pleasant milch cow, in the form of *Vac* bestowing food and juice on us, easily approach us (सा नो मदनान् च रसं च दहाना घेनुवागिस्मानुषेत् सुप्लुता)—Nir. XI.29.

Visvarupah, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्वरूपाः भ्यक्तवाचराभ्यक्तवाचश्च, the idea taken from Yaska).

12. *Dehi lokam vajraya viskambhe*, देहि लोकं वज्राय विस्कम्बे, give room to contain the thunderbolt. The *Bṛhad-devata* gives a legend in this connection:

'*Vṛtra* had enveloped the three worlds and stood there in his fierce energy, *Indra* could not conquer him, and he went to *Visnu* and said, "I will smite *Vṛtra*; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbolt, *Visnu* consented and did so and heavens gave an open space. All this is related in the verse' (*Wilson*). Obviously all this refers to clouds, the sun and lightning.

Hymn-101

Jamadagni of the family of Bhrgu is the seer of the hymn. For the word *Jamadagni*; see verse 8.

Jamadagni, जमदग्नि=jamat+agni (जमत्प्रग्नि). see:

जमत्प्रग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निदत्ता —III.53.15

जमदग्निवत् —VIII.96.3; IX.97.51.

Jamadagni'datta, जमदग्नि दत्ता, cognized by eye; the self evident (जमदग्निदत्ता चक्षुषा प्रत्यक्षेण दत्ता; Jamadagni is eye, चक्षुर्वे जमदग्निर्दृशि: —SBr. VIII.1.2.3. *Daya*, on III.53.15).

Jamadagnina, जमदग्निना, evidently cognized by eye (चक्षुषा प्रत्यक्षण — *Daya*, on III.62.18).

Jamadagnih, जमदग्निः=प्रज्वलितानि=नयनम्, the eye (*Daya* on Yv. XIII.56, *jamat*=जमत्=synonym of *jvalatah*, Nigh. I.17, a name concerning fire, flame, or ignition: We have in Nir. VII.24, जमत्प्रग्निभिः श्राद्धतः Asva-layana Srauta Sutra, VIII 9). i.e. sacrificed with blazing fires. Blazing fires, i.e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नेयः प्रजमिताग्नेयो वा । प्रज्वलितान्ग्नेयो वा).

1. *Ittha*, इत्था, truth, reality; in this way; (Nigh. II.10; the synonyms for truth, सत्य, are वद, श्रु, सत्, प्रदा इत्या and ऋत, (for *Ittha*, see V.59 2, वद+इत्था=वदित्या) (See Yv. XXXIII.87 for this verse).

Mitra, मित्र, light; in-breath.

Varuna, वरुण, bliss; up-breath.

Rdhak, ऋधक्, truth, truly, verily (यः संमृज्जोति सः — *Daya*. ; संमृद्धिर्यथा स्यात् तथा — *Daya*. Yv. VIII.20; स्वीकारे, III.25.1; सत्ये VII.57.4; यथार्थम् VI.40.5.

Devatataye, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (देवतातये दिव्यगुण प्राप्तये — *Daya*. III.26.2; देवेभ्यः विद्वद्भ्यो दिव्यगुणेष्वो वा — *Daya*.)

“Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (ऋधग् देवतातये)” (*Mahidhara*).

Havyadataye, हव्यदातये, to the offerer; to the Yajamana (हव्यदातये हव्यानामादातुमर्हणामादानाय — *Daya*.)

2. **Bahutana,** बाहुता न, like two arms (बाहुता भुजो न इव — *Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (यथा भुजो स ह कर्मं प्रविशतः, तद्वत् यज्ञं प्राप्नुत इति — *Venkata*).

3. **Ayah'sirsa,** अयःशीर्षा, iron (or golden) helmet (हिरण्यालंकृत शिरस्कः — *Venkata*).

5. **Varuthyam,** produced in the sacrificial chamber (वरूथ्यं यज्ञगृहभवम् — *Venkata*; यज्ञगृहे भवम् — *Sayana*).

Rajasu, to the kings (राजसु-मित्रादीन् राज्ञः, i.e. Mitra, Varuna, Aryaman etc. — *Venkata*).

6. **Jenyam**, victory-giving; also what is to be conquered or won (जेन्यं जयसाधनम् — *Venkata*).

Vasu=*vasum*, the sun as one of the Vasus, "they send him for the dispelling of darkness of the three worlds." (ते प्रेरयन्ति चरुणवर्णं जयसाधनम् वसु इति । एतदेव आह एकम् पुत्रम् तिसृणाम् पृथिव्यादीनाम् आदित्यं प्रेरयन्ति — *Venkata*).

Vasu may also mean wealth or gold; then "it was these who sent the red gold victory—giving", or "the reward of victory." (*Wilson*)

10. **Adhvaryuh veti**, अध्वर्युः वेति, the priest comes; i.e. from the *haviṛdhanam*, a cart for the Soma (वेति गच्छति अध्वर्युः हविषानात् रजिष्ठेः ऋजुतमैः पविभिः मार्गः — *Venkata*).

Rajisthaih रजिष्ठेः, by the straight—most, or by the shortest path.

Niyutvah, O Lord of the vital world; O Lord of the *Niyut* steeds.

11. See Yv. XXXIII.39; *Bat*, बट्, synonym of truth, Nigh. III.10.

Pannasyate addha, पनस्यते षट्ठा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the *asuras* (असुराणां हन्ता — *Venkata*); also beneficent to living beings—*Mahidhara*. Also असुर्यः=असुभ्यः प्राणेश्वरः हितः परमेश्वरः — *Daya*. on Yv. XXXIII.40).

13 **Dasasu bahusu**, from the ten quarters or cardinal directions

(यस्य बाहुयु स्थानीयासु दिक्षु इति — *Venkata*).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषसः स्तुतिः सूर्यप्रभाया वा — *Sadyana*).

14. *Haritah*, the quarters (दिशो वै हरितस्ता अयं पश्यमान आविष्टः — *Venkata*).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (प्रजा हि तिस्रः)—birds, small snakes (*Sarishpa*, सरीसृप), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (अन्याः) are those which thus survived.

Brhat, the great; this refers to the sun; and alternatively to Prajapati (बृहत् महान् प्रजापतिरित्येके — *Sayana*).

For the creation, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5.

16. *Vacovidam vacam ut' irayantim*, (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (बुधितो हि न वाचम् उदीरयति, ययः पोत्वा पश्चात् उदीरयति — *Venkata*).

Martyah dabhracetah, man who does not possess sense; the one who is a fool (मर्त्यः मनुष्यः दम्भचेताः मत्पचेताः — *Venkata*).

Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Rsi of the hymn is *Prayoga* of the family of Bhṛgu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Grhapati*, and *Yavistha*

4. *Aurva Bhṛgu vat*, like अरुवम् ; it may be the *dvandva* compound अरुव + भृगु, like *Aurva* and *Bhṛgu* (*Benfey*) *Aurva* is sometimes called the son, sometimes the grandson, and sometimes only a descendent of *Bhṛgu*.

Aurva, inside the earth.

Bhṛgu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Apnovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वातवम् — *Venkata*; or Omnipresent in the entire space of the firmament.

7. *Adhvaranam*, अध्वराणाम्, of the inviolable rites; pertaining to the rites free from violence.

8. *Tvasta*, त्वष्टा, creator.

Taksya, carpenter (तक्ष्या विकर्तव्यानि रूपेण त्वष्टा रूपाणि वर्धकृतिषु, may deal

with us as a carpenter deals with the timber he has to cut—*Sayana*).

11 *Siram pavaka-socisam*, शीरं पावकसोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्); it rests through all or pervades all (अनुशायिनमिति वा । आशिनमिति वा —*Nir. IV.14*).

14. *Tridhatu-avṛtam barhih*, triple-uncovered (त्रिधातु अनावृतम् बहिः —*Venkata*: त्रिधातु त्रिः अवृतं अनावृतं च असन्दिनं अवदं च । स्तरण काले हि बहिरवदं भवति — *Sayana*).

Apah cit ni dadha padam, the waters find their place in him (आपः अपि पदे निदधति अन्तरिक्षा माध्यमिके —*Venkata, Sayana*).

Barhih, बहिः, firmament.

Asam'dinam; असम्भिनम्, united, unbound.

15. *Anadhrstabhīh utibhīh*, अनावृष्ट्याभिः रुतिभिः, with inviolable protections.

Midhusab, the bestower of happiness, auspicious.

17. *Angirah*, fire divine.

21. *Yat atti upajihvika yat vamrah ati'sarpati*, when the emmet eats, when the pismire crawls (यत् यत्ति उपजिह्विका यदा वम्रः प्रतिसर्पति), *vamribhīh* and *upajihvikah* are synonymous of emmets (वम्रीभिर्दुपजिह्विका इति सीमिकानाम्)

Vamryah, (emmets) are so called from vomiting (वम्र्या वमनात्).

Simika, (emmet) is so called from crawling (सीमिका स्पमनात्);

Upajihvikah, smellers. (उपजिह्विका उपजिह्वः). See also वज्रीभिः पुष्पमधुसो
पदानम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the
emnets.] —Nir. III 20.

22. **Vivasvibhib**, विवस्विभिः, priests.

Hymn-103

Sobhari of the family of Kanva is the R̥si of this hymn.

2. **Daivab'dasah**, invoked by Divodasa according to the tradi-
tionalists. Here it, however, means sunshine or enlightenment. The
term दैवःदासः occurs nowhere else in the R̥gveda.

Divodasam, दिवोदासम्, the giver of light; ('दिवश्च दास उपसंख्यानम् —
Astadhyayi VI.3.21; विज्ञानमयस्य प्रकाशस्यदातारम् —*Daya*. on IV.26.3; दिवोदासस्य
= प्रकाशदातुः (सूर्यस्य) —*Daya*. on VI.16.19; दिवोदासेभिः प्रकाशस्य दातृभिः —*Daya*.
on I.130.10.

Majmana, मज्जना, with speed or force (मज्जना बलेन —*Venkata*
शुद्धिकारण-क्षेपणाऽऽख्येन बलेन —*Daya*. on I.64.3; मनन्तेन बलेन on I. 143.4; मज्जना=
बलनाम Nigh. II.9).

3. **Rejanta**, tremble (रेजन्त कम्पन्ते —*Venkata*).

Sahasra'sam, सहस्रसाम्, thousand of blessings; giver of thousands
(सहस्रसाम् महस्रम्य दातारम्).

5. **Drdhe cit**, strong; stronghold of enemies (स दृढे चित् अपि शत्रुपुत्रे
स्थितम्).

Abhi-ṭṇatti, spoils, wastes, destroys, defeats (अभि-तृणति द्विनस्ति — *Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

Vamāni, wealth, treasure (वामानि धनानि — *Venkata*).

Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (*Wilson*)

Puruvaso, O Lord of vast wealth (पुरुवसो ! हे बहुधन ! — *Venkata*).

7. Deva-yavah, Yajamanas, worshippers or householders, (देवयवः यजमानाः — *Venkata*).

Gibhīh, गीभिः, by songs.

Sudanavah, liberal givers (सुदानवः शोभनदाना — *Venkata*).

Dasma, O graceful Lord (दस्म ! दर्शनीय ! — *Venkata*).

8. Ṛtāve, ऋताव्ने = ऋतज्ज्ञे, observant of truth (ऋतव्ने = यज्ञवते — *Venkata*; यज्ञवते सत्यव्रते वा — *Sayana*).

9. Vira vat, with children (वीरवत् पुत्रवत् — *Venkata*).

Maghava, wealthy (मघवा धनवान्).

Yasah, यशः, fame, i.e. fame-giving food (यशः यशस्करं धानम् — *Sayana*).

Dyumni, one possessing food; famous; glorious (द्युम्नी धन्यवान् यक्षसी वा । 'द्युम्न् द्योततेर्वशो बालं वा' — Nir. V.5. *dyumnam* is derived from the root $\sqrt{\text{dyu}}$, to shine and means glory or food. See VII.25.3 for *dyumnam*).

14. **Svah'nare**, स्ववरे=स्वःजरे; in the yajna-performance (यज्ञनि सहाये कर्मणि — *Sayana*)

Sobharyah. सोभर्याः, of sobhari; of the virtuous devotee=सोभरेः.

For *sobhari*, see :

सोभरणः — VIII.19.32

सोभरिम् — VIII.5.26

सोभरी — VIII.22.15

सोभरीणाम् — VIII.20.8

सोभरीज्वरः — VIII.20.2

सोभरे — VIII.19.2

सोभर्याः — VIII.103.14.